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1672

THE
LEADING SENTIMENTS
OF THE
PEOPLE called QUAKERS
EXAMINED,

As they are stated in Mr. ROBERT BARCLAY'S
APOLOGY; with an ANSWER to what Mr. PHIPPS
has advanced for the Defence of them, in his
OBSERVATIONS UPON AN EPISTLE TO THE
AUTHOR OF A LETTER TO DR. FORMEY.

O.C.
By S. NEWTON, of NORWICH.

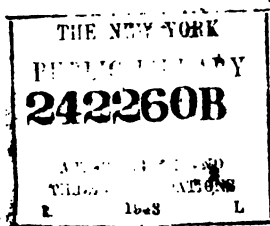
*Take heed, therefore, that the Light which is in thee be
not Darkness. Luke xi. 35.*

Try the Spirits whether they be of God.
1 John iv. 1.

L O N D O N:
Printed by S. BURCHALL, in Aldersgate Street,
For E. and C. DILLY, in the Poultry.

M.DCC.LXXI.

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The Reader is desired, before he peruses this Piece, to correct the following Mistakes:

Page 4. line 6, for shewn, *read* shown; p. 9. l. 25, for subtilties, *read* subtleties; p. 19. l. 22, for of the other, *read* those of the other; p. 22. l. 25, for Mr. B--ll--y's, *read* Mr. Beasley's; p. 30. l. 21 for powers, *read* power; p. 53. last line of the last note, for Chytracum, *read* Chytræum; p. 54. l. 26. for included, *read* include; p. 55. l. 9, for Mr. B--ll--y, *read* Mr. Beasley; p. 56. l. 1, for Barclay's, *read* Barclay; l. 3. for B--ll--y's, *read* Beasley's; l. 14. for Mr. B--ll--y, *read* Mr. Beasley; p. 80. l. 32, for reportor, *read* report; p. 99. l. 33, for at read as; p. 101. l. 32. for them, *read* it; p. 112. l. 11, *after the end of the line insert* point; p. 117. l. 21 for sapientiam, *read* sapientem; p. 146. l. 2. for subtilty *read* subtlety; l. 12, for Phipp's, *read* Phipps's; l. 28, for their *read* there; p. 148. l. 9. for εὐαγγελιον, *read* εὐαγγέλιον; p. 150. last note, for γενόμενον, *read* γερόμενον; p. 158. l. 2, for analyzed, *read* analysed; l. 9, for analyze, *read* analyse; p. 160. l. 36, *after there is insert* a; p. 164. l. 20. for φως, *read* φως; p. 165. l. 4. for imagine, *read* imagined; p. 175. l. 12, 14, for continu'd, *read* continu'd; p. 176. l. 1, of the note, for ζωοποιεσθαι, *read* ζωοποιεσθαι; p. 181. last note ~~for ανων~~ *read* ανων; p. 182. l. 15, for ir, *read* it; p. 184. l. 36, for tella, *read* tell; p. 185. l. 14, for John ii. 10 *read* John iv. 10; p. 189. l. 15, for Apol. 148, *read* Apol. p. 148; p. 195. last line of the note, for Vllth, *read* VIth proposition; p. 197. l. 2, for shew, *read* show; p. 205, for neglect, *read* neglect; p. 222. l. 29, for subtilty, *read* subtlety.

THE INTRODUCTION.

I AM not insensible, impartial Reader, that this is an age in which books of religious controversy are little read, let the question in debate be ever so interesting and important. Various reasons may be assigned for it; but the principal of them are, I apprehend, the reigning taste for Novel and Romance, and the intemperate zeal with which most subjects of controversy are treated. The combatants, on both sides, most commonly contend for victory, not for truth; for the defence of their party, not for the real improvement of their minds. Besides this, they have often in view some temporal advantage, which, if they are confuted and disgraced, they will certainly lose, or if they are successful, they eagerly expect to obtain.

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It perhaps becomes no writer to say, he has nothing of this kind in view, because the fairest professions of a regard for truth, will not be easily credited, since too many who have made such professions, have been found, in the issue, to be impostors.

But, whenever a polemical writer labours rather to pervert, than fairly represent the meaning of his opponent; when he declaims more than he argues; when he deals more in contemptuous epithets and ill-natured censures, than in plain reasoning upon the points in debate: it will be too evident, to all considerate men, that either his cause is indefensible, or his taste very low and illiberal. Whether this be applicable to *Mr. J. Phipps*, who has written observations * upon my epistle † to the Author of a letter to Dr. Formey ‡, is not for me to say; the reader may judge for himself, from the few specimens which will be given in the following work, or by reading Mr. Phipps's pamphlet.

Indeed, upon first perusing his observations, which came out a considerable time after I had read my own letter, I was greatly surprized, and really thought, I must in a strange manner have expressed my ideas, to the prejudice of that which I thought in my conscience to be the truth of God: But, on taking up my letter, and comparing it, page by page, with Mr. Phipps's performance, though I saw one or two instances where I had expressed myself unguardedly and improperly, and *several*, where my thoughts might have been represented in a more easy and agree-

* Printed and sold by Mary Hinde, No. 2. in George-Yard, Lombard street, London.

† Printed at Norwich, by Richard Beatniffe, and sold by R. Baldwin, London.

‡ Printed for W. Nicoll, in St Paul's Church-Yard, London: This pamphlet is said to be written by one Mr. Beasley.

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able manner; yet I was rather pleased with the plainness and justice of most of my objections to Quakerism, and was fully convinced, that my opponent was more artful than fair, more severe than just, in his animadversions, and more determined to maintain, at all adventures, the credit and interest of his party, than to submit to the force of evidence, and acknowledge the conviction of the truth. What reason I had for drawing this conclusion, the reader may discover by the perusal of the following sheets.

It has often been observed, that, such is the peculiar nature of truth, that, it never suffers by meeting with opposition, but the more it is tried, the more it is approved; as true heroism and courage are best displayed by the sharpest conflicts. In this age, then, when Enthusiasm and Deism, the two extremes (which, it has often been remarked, sometimes meet in the same centre) greatly abound; it cannot be thought, with any justice, an odious undertaking, though it be not so well executed, to endeavour to set forth the important difference, which, I apprehend, there is between the simple religion of Jesus and his Apostles, and that of Robert Barclay and his zealous followers. For, if I am mistaken, Barclay's scheme will not be injured, as he has many fond votaries, who want neither inclination nor ability to defend him: If, upon an examination, it should appear I have, upon the whole, the Bible, reason, and experience, on my side, then, not only the Quakers system will be affected, but, that of all other enthusiasts, which is founded upon a supposed saving influence of the Holy Spirit, without the instrumentality of the plain declarations of Scripture.

It has long appeared to me, that many serious and worthy persons, among Churchmen, Dissenters, and

INTRODUCTION.

Methodists, though they may use different terms, and might not have attended to the subject carefully, are acting upon the same mystical and antiscritptural principles, which are extracted from the notion of "the Spirit within," and compose the very essence of Quakerism. But, if they will give themselves the trouble to peruse this treatise, they may possibly be led to see some of their mistakes, be convinced of the necessity and importance of revealed truth, and, consequently, live more comfortably and consistently.

I am sensible, however, that, if any person has adopted a plan of religion; which he is pursuing with much seriousness and devotion, that is neither built upon, nor agreeable to, the New Testament, though he may boast of its utility and perfection, and use many Scripture-terms to express it, he will find nothing in this treatise which will at first suit his taste, and countenance his principles: But, if he should be open to conviction, there may be something found in it; which may be the instrument, or happy occasion, under God, of affording him some useful instruction.

If there be any who have wrought themselves up to such a pitch of self-estimation, as to think themselves infallible, they had better not peruse it; for it will most likely raise their indignation, and excite them to pronounce the most solemn censures upon the writer: But these, in this free country, will be of no bad consequence to him.

I remember to have read somewhere, that, two dignified French Clergymen were in company with a learned sensible Englishman, and the conversation turned upon the literary productions of their respective nations. The Frenchmen particularized numerous

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ious performances which their countrymen had produced, and extolled their excellencies with the most florid panegyrics: They took up so much of the conversation, that the honest Briton had no opportunity of speaking for some time. At length, the venerable Clergyman finished their orations, and waited for our countryman's sentiments: Upon which, he addressed them in this manner: "Gentlemen, there are, in my opinion, but two subjects worthy the serious investigation of a scholar, a gentleman, and a man of sound judgment, and these are RELIGION and CIVIL GOVERNMENT; but you well know, a Frenchman dares not write with freedom on either."

Of these two subjects, the former, I think, is as much to be preferred to the latter, as the soul is to the body, or eternity to the short and uncertain duration of human life. In a land, therefore, where we have no slavish restraint laid upon our tongues or pens, we may freely discuss any religious subject, without dreading the cruel persecution of Priests, or the haughty censures of Bigots. All the injury either can do us, is by the undermining policy of secret influence, or by the diabolical arts of private slander, which, it is too well known, some, in all sects of professed Christians, will occasionally practice, though they openly disavow every species of persecuting.

It is true, there are many sentiments, forms and rites, which have been called *religious* by people of all persuasions; and some of these professors have honestly, though ignorantly, thought them of the greatest importance to mankind; But, with all persons, who really believe the Bible to contain the writings of men who were infallibly directed by the Spirit of the Almighty, whilst dictating or penning them,

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them, those controversial books which are principally designed, and any ways calculated, to lead the reader to attend to their connected and real meaning, must be esteemed the most interesting and edifying. If the following treatise be not composed for this purpose, and formed to answer, by the blessing of God, this end, it is owing to an error in judgment, and contrary to the sincere intention of the Author.

Justice to myself and cause, makes it needful for me to observe, that there is as little of personal reflection in the following work, as the nature of the subjects treated of would admit. It was indispensibly necessary to be somewhat personal, in examining the pretensions of Fox and Barclay to an immediate and extraordinary commission from God. For, every man laying claim to the infallible superintendency of the Deity, and recommending his system to the attention of mankind, with an unshaken confidence that he has received it by the inspiration of the Holy Ghost, does, by this very pretension, call upon *all*, not only to examine his principles, but his temper, character, and actions; and, if they see any thing in them inconsistent, absurd, and unworthy the inspired servants of God, their reflections must unavoidably be personal, and, it is acknowledged, very mortifying to these men, who would, without sufficient credentials, be thought the peculiar favourites of Heaven, and the unerring Preachers of Truth and Righteousness: But, no judicious reader will deem this unfair or illiberal, because it makes an essential part of the subject to be debated.

In my Reply to the Author of a Letter to Dr. Formey, I do not recollect any unhandsome reflections upon that decent and elegant writer: But, Mr. Phipps, as an Author, is a different sort of character. I have
not

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not therefore scrupled, in some places, to retort a few of his rude and violent expressions upon himself; and, to convince him I am not afraid of the scourge of his severe pen, I have frequently given him a little of that wholesome correction, which his affected superiority, as well as arrogant and contemptuous treatment of his opponent, truly deserved.

With regard to the Quakers, we readily acknowledge, they are now a respectable body of men in civil society; and we would by no means depreciate their excellencies, as the enemies of Priestcraft, and the friends of liberty, religious and civil. Nor would we deny that there are many among them who detest hypocrisy, mean artifice, and almost every species of intemperance and dishonesty. With pleasure we can bear the following testimony to several of them: We know them to be honourable, as well as honest, in their dealings, charitable to the poor, conscientious observers of relative duties, and consistent in following, with zeal, their religious principles: However, a person, we think, must have a very contracted mind, and be remarkably ignorant of all authentic history, not to know and confess, that there are men of all religions in the world, whether Jewish, Mahometan, Pagan, or Popish, who are distinguished for charity, temperance, probity in their dealings, social virtues, and constant piety, according to the requirements of their respective systems. But, will it from hence follow, their religious creeds are true? Can it with any certainty be inferred, from their worthy conduct in civil life, that they know the true character of God, and worship him aright? If so, then Mahometanism, Paganism, and Popery, may be deemed, with safety, religious systems, conformable to the divine nature and will, since there are some persons among those who profess each of them, that are truly

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truly amiable for many virtues, which conduce much to the happiness of civil communities.

We acknowledge, that no man pretending to be a faithful disciple of Jesus, according to the New Testament, can justify this his pretension, to any person acquainted with that book, without fervent piety, a venerable regard for that divine worship which is prescribed by the express doctrines and precepts of Christ, and a hearty and constant observance of personal, social, and civil, virtues : But, no considerate disciple of Jesus will pretend to infer, from hence, that every man who is temperate, honest, decent, and a worthy member of society, as well as a zealous worshipper of an invisible Being or Beings, must therefore have received the genuine principles of Christianity, or be governed by religious sentiments which are truly conformable to the revealed will of God.

These observations I thought proper to make, in order to show the reader, that no conclusion can be drawn, that a person's religion is certainly divine, because it leads him to cultivate what all men call morality, or what many of the religious term devotion and piety. For, though there cannot be any religion from God, that does not influence his children to love him supremely and their neighbours as themselves; and consequently to observe frequent devotion, and the most refined morality, both personal and social; yet every religion of any note, professedly enforces the observance of those duties in civil communities, which are necessary for the peace, harmony, and happiness of society. Hence it is we find some persons, amiable in their tempers, pure in their manners, just in their dealings, strict in their devotion, and compassionate to the distressed, that are ignorant of genuine Christianity, and very averse to attend to the evidence for its divine authority.

Persons

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Persons of these characters are some times not only more virulent in opposing the plain sense of the New Testament, than many of the licentious and prophane, but better able to object to the humbling doctrines of the Son of God, with some degree of credit and success, because countenanced, as it were, by their regular manners and decent lives. What I have here observed will furnish us with a reason, I apprehend, why the virtuous Seneca, the exemplary Plotin, and the no less eminent philosopher Porphyry, and numerous others from among the Stoics and later Platonists, who were in civil life temperate, honest, amiable, and learned, continued, throughout their lives, to reject, and, many of them, violently to oppose, the divine doctrines of Jesus and his Apostles.

Whoever attends to these remarks, which are confirmed by historical facts and the experience of all ages, will readily acknowledge, that though the Quakers justly claim the character of being honest and peaceable neighbours, and are severely strict and devout in their modes of speech, dress, and worship ; it will not therefore follow, that their religion is conformable to the New Testament, nor can it be with any justice inferred from hence, that he who conscientiously examines and opposes the principles of their renowned champion Barclay, must therefore be actuated by motives that are contrary to the genuine and pacific spirit of Christianity ; which the Observer in several places seems plainly to insinuate.

I have no personal quarrel with any Quaker, and would indulge no disposition to hurt them, were it in my power, in their persons, substance, or reputation, as members of society ; and I should think it a most painful and distressing scene, to see them, or those who are deemed heretics, or even open and avowed

b

Deists,

INTRODUCTION.

Deists, oppressed by the enforcement of penal statutes, whilst they injure no man's property, person, or liberty. The views I have of Christianity induce me to think, no person who properly understands and is truly influenced by it, can be a persecutor or oppressor of any, not even of those, who, with the greatest virulence and calumny, oppose it.

Mr. Phipps should have been replied to long ere now, had not the death of a dear and valuable relative thrown more than usual indispensable business upon me, which necessarily prevented me from attending to the controversy. This alone has been the cause of my delay, and not any apprehensions, though some have intimated the contrary, that my objections to the Apologist were not, upon the whole, founded on truth.

And now I mention Mr. Phipps, I would take the liberty of hinting to him, that if he attempts to write again in defence of his friend Barclay, and should be able, with the assistance of any of his friends, to point out the defects of his opponent's performance, I will hold myself ready to receive any true information from him, and shall be ever willing to rectify any mistakes. For, in whatever particulars truth should make him victorious over me, I do really think, it will be so far from being a disgraceful submission, that it will be my honour and glory, to acknowledge openly the victory. But, I must beg leave to observe one thing to him: There is no argument so conclusive, no writing so guarded, nor any confutation of an error so clear, but what a captious observator might twist and pervert, and so render it obscure, to the superficial reader of his own performance. Instead then of writing loose observations upon detached pieces, let him stand forth, to the public, as an ingenuous artless man, and
either

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either prove that I have perverted Barclay's meaning, and drawn unfair consequences from his doctrine, or misrepresented those passages of Scripture on which he endeavours to found his hypothesis; then, what he offers to the world will deserve my further consideration. But; declamatory animadversions; abounding more with solemn censures than argument; manifest perversions; contemptuous epithets; and pious effusions, upon his own false system, to captivate the affections of the ignorant; or copious enlargements upon any smaller defects, which do not relate to the main questions in debate—will not deserve from me any public answer.

Whatever may be found erroneous in this performance, must be chargeable upon myself, and not upon any with whom I am connected: For it has not been revised or corrected by an assembly of wise men, who had a right to curtail or add to it, before it dared to appear in public, as, I am most credibly informed, was the case with Mr. Phipps's observations. Should I then have misrepresented the true sense of Scripture, or the meaning of Barclay or his defender, I am alone responsible for it, and shall think myself bound, in justice and honour, to correct such mistakes.

To conclude this long Introduction—You will find, reader, that Mr. Barclay and his friends appeal to Scripture and right reason, for the proof of their system; the connected and just meaning of the former, and the plain maxims of the latter, are the standard, by which I desire also the controversy may be determined: And if common sense does not enable you easily to decide on which side the truth lies, upon an impartial examination of this treatise and the writings which it opposes, either the questions debated are of no consequence

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quence to your hope, holiness, and happiness, or we that have written upon them have not treated the subject fairly and explicitly.

May the Holy Spirit, by all those means of information which he now uses, lead both reader and writer into all evangelical truth ! Amen !

Leading

THE

Leading Sentiments, &c.

CHAP. I.

Things granted by Mr. Beasley and the Apologist, concerning Scripture and Right Reason.

THE Author of the Letter to Dr. Formey concludes a paragraph thus, [It is the first edition of Mr. B.'s letter is here used.] p. 8, "Therefore the New Testament is to be regarded, as a standard of faith and manners religious and civil, its doctrines to be considered as free from those ambiguities it hath by many authors been charged with, and itself to be consistent with *right reason*. This granted, I think, I can prove, that the Quakers principles are *all* of divine authority, as being deduced from the Holy Scriptures of the Old and New Testament *."

* We really wish, that this sensible, decent, and elegant writer had attempted to support this declaration, by replying to the letter addressed to him; for it is evident to his opponent, from the specimen he has given of his manner of writing, that he could not have allowed himself to have written, in the unkind, unfriendly, nay, even illiberal and contemptuous strain, that a certain gentleman has done.

B

Mr.

2 *The Quakers leading Sentiments examined.*

Mr. Barclay also in his Apology expresses himself in these words, Apol. P. 86, edit. 6th—" We do look upon them (the Scriptures) as the only fit outward judge of controversies among Christians; and that whatever doctrine is contrary to their testimony, may therefore be justly rejected as false. And, for our parts, we are very willing, that all our doctrines and practices should be tried by them; which we never refused, nor ever shall, in all our controversies with our adversaries, as the judge and the test. We shall also be ready to admit it, as a positive and certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the Devil." He also calls them, Prop. 3. §. 1.—" The most excellent writings in the world." And in the second Proposition, he has expressed himself thus—" Moreover, these divine inward revelations, which we make absolutely necessary for the building up true faith, neither do nor can ever contradict the outward testimony of Scripture, or *right* and *sound* reason."

These concessions authorize any person to bring every thing Mr. Barclay and his brethren advance, under the supposed immediate revelation of their Spirit, to the test of Scripture and right reason. To these they appeal with a manifest confidence, that they entirely coincide with their sentiments.

Barclay's zealous advocate, in his observation upon the former part of this paragraph, Phipps's Observations, P. 2. tells us, " That he does not understand what the writer means by their spirit," and adds, " That the people called Quakers profess no private spirit peculiar to themselves."

They *may* profess to be influenced by no other spirit than that which directed the Apostles, but this is no proof, that they are actuated by that spirit; their own

The Quakers leading Sentiments examined. 3.

own imaginations and assertions being no greater evidence of it to a stander-by, than the firm persuasion and confident affirmations of the French Prophets were, that they had the *one essential Spirit* of God influencing them. And though it be readily granted and firmly believed by Mr. Phipps's opponent (notwithstanding all that he has insinuated to the contrary) that no man can be a true Christian, although he may bear the name and make the profession, without the special direction and influence of the Spirit of God, yet it does not follow, that every person, who thinks himself influenced by him, actually *is so*.

The Apostle John; 1 Epist. 4. 6. speaks of spirits which were to be tried and rejected, and has given Christians a criterion, which is a more certain one than their own feelings or imaginations, by which we may judge of them.—“ We are of God : He that knoweth God, heareth us [the Apostles]. He that is not of God, heareth *not* us. Hereby know we the Spirit of truth and the spirit of error,”

If then the writer of this treatise, conscientiously thinks, the leading principles of the Quakers, as they stand in the Apology, are contrary to what the Apostles have taught and written, and is able to prove them to be so ; it will follow, that they are not, in the profession of them, influenced by the Spirit of God, the Spirit of truth, though they may honestly think they really are. Nay, Mr. Phipps himself says, “ That the sense of every person is not that of the Spirit, and that whosoever, whether under the pretence of the Spirit, or in opposition to it, puts a sense upon the Scriptures, which is not that of the Spirit, must himself be of a wrong spirit.”

C H A P. II.

1. *The futility of some reserves in the former concessions.* 2. *The distinction concerning the Scriptures, which allows them only to be a Secondary and Inadequate rule, exploded.* 3. *Mr. Phipps's remarks on Scripture and right reason considered.* 4. *It is shown, that other people have a right to appeal unto the Spirit, as well as the Quakers.* 5. *It is very observable, that Barclay argues in a circle upon this subject.*

1. **P**ERSONS of any measure of accurate observation will take notice of the guarded expression "*a standard,*" which is known to be carefully kept up by Quakers, in their religious controversies, and of Mr. Barclay's directly observing in the second proposition—"Yet it will not follow, that these divine revelations are to be subjected to the examination, either of the outward testimony of the Scriptures, or of the natural reason of man, as to a more noble or certain rule or touchstone."

In the passage quoted from Barclay, in the former chapter, he allows, that all their doctrines and practices should be tried by the Scriptures as the judge and test: but here he insists on it, that "*their divine,*" inward "*revelations*" should not be subjected to the examination, either of the Scriptures, or the natural reason of man, as to a more noble or certain rule or touchstone." This is however an artful reserve, as it is presumed, will afterwards appear, Supposing we admitted it, the question in debate then would be, *Whether the mission of George Fox, and the immediate internal revelations, under the influence of which Barclay presumes he writes, and*

to which his Brethren pretend, be from the unerring Spirit of God or not? Did we admit the affirmative, the controversy would be at an end, and we should esteem it wicked and impious to oppose them: But we deny it; so did those, for whom the Apology was written, with a view either of silencing or convincing them. We must therefore bring George Fox's pretensions and Barclay's revelations to the test of Scripture, right reason, or our own supposed internal influence of the Spirit, in order to examine into their validity; or else, submit our judgments and consciences to their grave and bold dictates. But who, that has any fear of God, any dread of being imposed upon in matters of the highest consequence, or any just apprehensions of the fatal tendency of enthusiastic delusions, will ever do this?

Let the reader well observe the following quotations.

"Inward revelations are not to be subjected to the examination either of the outward testimony of the Scripture*, or the natural reason of man, as to a more noble or certain rule or touchstone." Apol. Prop. II.

* Mr. Phipps adds, P. 3, "As understood *only* by the unrectified natural reason of man, is not to be preferred to the internal revelation of the Spirit." However these are not Mr. Barclay's words here, nor is this *merely* his meaning. Then Mr. Phipps further writes, "This is what our author must oppose, if he would refute Barclay." But *our author* thinks not himself under any obligations to answer all Mr. Phipps's additions and perversions. In the next place, Mr. P. charges him with "*ignorance, designed perversion,*" with "*combating his own man of straw,*" and with "*jangling with his own misconceptions,*" but with what politeness, liberality, good-nature, and religious spirit, the reader is left to judge.---It will be proper to ask one question here, Does Mr. P. think himself and his party the infallible judges of a person's reason, and that they can determine, with certainty, whether it be "unrectified" or not? He *may* think so, but his opponent, with equal authority and argument, may think quite the contrary.

Robert

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“ Robert Barclay’s exception has no other reserve
 “ in it, than that which ought ever to be made,
 “ and which it would be manifestly unjust not to
 “ make, a reservation of the right of the supreme
 “ author, from whom the Scriptures derive their
 “ whole authority and value.” Mr. Phipps, P. 4.

“ Nor can we prefer the Scriptures to the inward
 “ illuminations of the Holy Spirit itself.” P. 14.

“ The Scriptures are and may be esteemed a *secondary rule*.” Apol. Prop. III.—“ Nevertheless,
 “ because they are only a declaration of the fountain,
 “ and not the fountain itself ; therefore they are not
 “ to be esteemed the principal ground of all truth
 “ and knowledge, nor yet the adequate, primary
 “ rule of faith and manners.”

“ That the Scriptures are not sufficient, neither
 “ were ever appointed to be the adequate and only
 “ rule, nor yet can guide or direct a Christian, in all
 “ those things which are needful for him to know,
 “ we shall leave that to the next proposition to be ex-
 “ amined.” Apol. P. 39.

Now it may be justly said, that the distinction
 above asserted is the gordian knot of Quakerism. If
 this be once fairly untied, the chief difficulty with
 which they always puzzle their opponents will be re-
 moved ; the arguments they have tacked to it will
 lose their main hold, and their dangerous mistake
 about it be justly exposed.

But before we attempt to untie this knot, it will
 be proper to observe, that the caution of Barclay
 approved by Mr. Phipps, against trying inward divine
 revelations by the test of the Scriptures, as by a more
 noble rule or standard, seems to be useless, if he
 means not to set them up above the meaning of a
 written revelation. He cannot be well misunderstood
 here, as he has afterwards called the Scripture a
secondary rule. He appears also to have written this
 under a firm persuasion, that he himself, Fox, and
 his

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his brethren, had most assuredly these inward divine revelations. Mr. Phipps likewise, evidently supposes the same of himself, which appears from his contemptuous treatment of his opponent, as being unexperienced, and not knowing or else denying the gift of God within him.

2. Let us now attend a little closely to the fore-mentioned distinction.

If the true sense of the Scriptures be allowed to be the mind and will of the Holy Ghost, surely it is of the same authority, with those divine manifestations which he may be supposed to grant to any now. Barclay's defender intimates as much when he observes to this purpose, P. 2. "It is impossible that one degree of the Holy Spirit, should oppose another degree of the same Spirit, unless it be divided in itself." And he admits that P. 15. "Barclay's and his brethrens call, was not of the same degree, though he will have it, of the same nature, with that of the Apostles." By which, it is presumed, that he means to give the latter the pre-eminence. If so, then upon his own principles, the true sense of the Scriptures, is a nobler rule of judgment, in religion, than their own pretended inward divine revelations, or, at least, not inferior to them, and therefore Barclay's caution and distinction, which contain in them a futile reserve, are needless, nay, improper and absurd.

There is more yet to be said against it.

Is the real nature of the Spirit to be known either by mere feelings or metaphysical speculations? If by the former, they must tell us what these feelings are like; or, if by the latter, they must produce these nice theories. It is not conceived however that they can find out his *essence* either of these ways. Supposing then, but not granting, that they are under the immediate influence and direction of the Holy Spirit, all they can feel or know of him

8 *The Quakers leading Sentiments examined.*

is—the views, the sentiments, the affections, and the dispositions, he produces within them. But upon the footing of their own distinction, these are only the streams, not the fountain; the creature, * not the Creator; productions, not the supreme Author.

They would perhaps syllogize on their distinction, thus—We are sure that the Spirit is more noble than the Scriptures, his productions—

We have the Spirit—

Therefore we have a more noble rule in religion than they can be.

But if all they can be supposed to know of him, be his influences or productions, they cannot with any propriety thus reason. The major proposition will not apply, in the dispute between us, did we allow the minor (which we do not) and therefore the conclusion is false: Especially too, when Mr. Phipps admits † that “they have not so great a measure of “the Spirit’s influences as the Apostles had.”

In every view then, with respect to the dispute between them and their antagonists, the distinction is a mere quibble, intirely useless, and answers no other end, but to perplex. They have no shadow of reason for using it in their controversies, unless they can prove to us they know by feeling or speculation, the real nature of the Spirit, or can point out to us, by some means or other, this his nature, as superior to his productions. We may therefore make the following syllogism in reply—

That which is not known, felt or discerned in its real nature, cannot be a rule of action to any one, superior to its own influence, effects or productions—

* An expression applied by Mr. Phipps to the Scriptures, P. 4.

† Fox, however, pretended to nearly the same. See the Third Chapter.

The Holy Spirit is not known, felt or discerned, in his real nature, by any Quaker or others, but only his influence, effects, &c.—

Therefore he cannot be in his own real nature a rule of action to them, superior to his own productions, effects, or influence.

The Scriptures, according to Mr. Barclay and Mr. Phipps, are only an *inadequate* or *secondary* rule: This is all the honour they will ascribe to them. But did any body ever hear of an inadequate rule before? Or is it usual for men thus to express themselves?

The term *rule* seems to imply a positive idea, of which *primary* and *adequate* are the essential properties. Take away these, and our idea of rule is destroyed; in the same sense, as if we take away roundness from a bowl, and the bowl is destroyed. Is it not as great nonsense, to talk of a *secondary inadequate rule*, as it would be to talk of a *square circle*, or a *globular cube*?

In proportion as the Scriptures are inadequate or secondary, there is something to be regarded as a test or standard above them, and they are no rule at all.

I apprehend, then, that these distinctions are mere quibbles, and serve no other end, than, to countenance the evasions and subtilties of those who are fond of them, to confound the understanding of the reader, and to involve the subject in midnight darkness.

3. Mr. Phipps's remarks on Scripture and right reason are next to be considered.

To throw contempt on his opponent's appeal to the connected meaning of the Scriptures, Mr. Phipps observes, p. 5. "That every man's sense of the Scripture is his Scripture, and when he proposes his opponent shall be determined by Scripture, he means, according to his own apprehension of the sense of it." To which it may be replied---

That every man's sense and apprehension of the teachings of the Spirit of God within him, is, in his
C judgment,

judgment, the mind and will of the same Spirit ; and when he proposes the Spirit of God, as the supreme rule and standard of faith and practice, he means, according to his own sense and apprehension of his illuminations.

It is equally applicable in this case as the former, and whatever apprehended absurd and dangerous consequences he would draw from it, against an appeal to the Scripture, more naturally flow, and with greater absurdity and danger, from his own principles, against appealing to the Spirit's inward immediate illuminations, or inspirations. For what John Reeve and Lodowick Muggleton thought to be the mind of the Spirit within them, William Penn and his brethren denied ; and what these thought to be the mind of the Holy Ghost, the former rejected as spurious, because it opposed their sense and view of his instructions. There may be numerous other instances given.

It is remarkable, how Mr. P. labours to shew the inefficacy of the Scriptures, as a rule of faith and practice *. His reasoning seems plainly to be in short this—Controversy has subsisted, and still does subsist, among those who profess them to be the only supreme rule, therefore they are insufficient, inadequate, and the Spirit, from which they proceed, is the only primary, adequate, and absolutely perfect rule.

Now all he can mean by the Spirit, as has been shewn, can only be his influences and productions within his own mind, and the minds of his brethren: Then his conclusion must be, the motion of the Spirit within, is to be the supreme and all-perfect standard of faith and practice.

* 'Tis very observable, that the same arguments which are used by the Quakers, to prove that the Scriptures are only a secondary rule, have been adopted by the Deists, to prove them no rule at all; particularly by Shaftesbury and Tindal.

However, let the reader judge, whether a written revelation of God's will, which is plain and obvious to the meanest capacity, that is unprejudiced as to all important and necessary matters, be not a better standard for men to appeal to, and govern their consciences and lives by, than the motion of the Spirit within. How is it possible that they can judge of themselves, and one another, so well by the last as by the first; when every conceit of the imagination may be asserted to be the production of a divine afflatus? Neither can men look into each other's minds, but they can into a written revelation, which is open for the perusal, or at least the hearing, of all.

Mr. Phipps observes, P. 14, 15. that "the Pharisees, with their unrenewed mind, did read and imitate the Scriptures with great strictness, but remained in a state of spiritual death, because they rested upon them, and would not apply to Christ himself."

Our Saviour, however, seems to give a different account of the matter; for he frequently tells them, Matt. 15. 16. Mark 7. 13. "that they made the word of God of none effect, through their traditions." How then could they be said to "rest upon it"?

They evidently perverted its plain sense, and rather "rested upon," and "imitated" the traditions of the elders, than the meaning of the Scriptures. The Son of God appealed to the real import of the Old Testament writings, in his controversies with the Jews; and he tells them plainly, John 5. 46. 47. that "if they had believed Moses, they would have believed him;" "for," says he, "he wrote of me: but if ye believe not his writings, how shall ye believe my words?" One grand reason, therefore, why they did not believe him, and apply to him as the true Messiah, was, because they did not follow the Scriptures, and rest their judgments upon their connected sense and genuine

12 *The Quakers leading Sentiments examined.*

meaning. Like too many professed Christians in our day, they used them by scraps, and selected sentences, without regarding the connection, as mere auxiliaries to some preconceived system, which had been countenanced by their venerated traditions: they regarded not the sacred writings as the primary rule of their faith and conduct. Hence it was that they opposed Jesus. Hereby they discovered "their unrenewed mind," and their presumptuous pretensions to be wiser above what was then written by the inspiration of the Holy Ghost.

It deserves to be particularly noted, that our Lord never once blames them for not attending to the *light within*.

Mr. Phipps further writes, P. 15. (See the Apology also, P. 85. Prop. III.) to lessen the importance, and shew the insufficiency of the Scriptures, that "though they are sufficient to make the man of God perfect through faith, which is in Christ Jesus; yet they are not able to make the *sinful* man, the *corrupt* man; perfect, who hath not this divine faith of the operation of God, by which the victory is obtained." Then he introduces 1 John 5. 4.

The passage in Timothy runs thus:—2 Tim. 3. 15—17. "And that from a child thou hast known the Holy Scriptures" (of the Old Testament), "which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Here we ask, whether a person can be "a man of God," without being "wise unto salvation?" Or whether if he be "wise unto salvation," he must not be "a man of God?" Paul, then here asserts, that "the Scriptures are able to make a person," (who was not so before, or was not so without them, and must

must therefore be "sinful" and "corrupt") "wise unto "salvation," or, in other words, "a man of God." But, how are the Scriptures able to do this? "Through "faith." — If they were not believed, they could not save; if they were not known, they could not be believed; and if they were known and believed, they certainly would save. What! any part of them? No, only those which related to Messiah, the Saviour, or Christ Jesus. For even that part of the Old Testament called the Law, might have been considered as "a School-Master," to train up the Jews *for* and lead them *to* Christ Jesus. *

But what does Mr. Phipps mean by "faith"? Does he either intend by it, the things believed by Christians, concerning Jesus, which make them wise unto salvation, or believing itself? I strongly suspect, something different from either of these. He cannot, however, I believe, find any other faith in the Bible, which is of the operation of God, for the salvation of the soul. What John intends by this term, he has explained himself, 1 Epistle, 5. 1. "Whosoever "believeth," (in the Apostles sense) "that Jesus is "the Christ, is born of God." "This is the victory," he tells us, which "overcometh the world." See verses the fourth and fifth.

The Apostle asserts then, in this passage to Timothy, that these Old Testament Scriptures, were "able "to make a person wise unto salvation," or, "a man "of God," and that they were then also "profitable," for every purpose of edification, which was necessary to be attended to, for "perfecting, a man "of God," a teacher, an elder, an evangelist. What therefore may we not say of our Scriptures, since the New Testament is added to the Old? If only a part of them, and in the age of inspiration too, could

* But perhaps it should be rendered *untill Christ*. See how *is* is used in the preceding verse.

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make a person "wise unto salvation," and was "profitable" for every sort of instruction, so as to "perfect" even an Evangelist—*much more* is our Bible, when attended to in its real import, and believed, able to make sinful corrupt persons "wise unto salvation," and to "furnish" them out "to all" manner of "good works:" For those only, we apprehend, who are corrupt and sinful need salvation.

But we are far from excluding the influence of God, or his Spirit, from the mind; for we are fully convinced that every one who knows and is influenced by the Scriptures, is directed, influenced, and taught of God. It appears to us, that the sense or truth plainly expressed in them, is the means which he always uses to save perishing men.

No more than what we assert of the ability of Scripture, have the Apologist or his defenders said of their *light within*: No more *can* they say. They affirm, if we attend to it and follow its teachings, it will save us, and therefore it is a saving principle: We also say, the Scriptures will make us "wise unto salvation," if we attend to the sense of them, believe it, and so become influenced by it, therefore they are able to save. Barclay and his friend speak of no divine assistance which enables persons to be passive, that the *light within* may operate and save; we believe God superintends, and in an especial manner influences the minds of all, who are brought to attend to the import of revelation, by whatever outward means they were excited to it. Therefore we daily "pray," as Paul did, "that the word of the Lord may have free course, and be glorified." 2 Thess.

3. 1.

Though certain parts of the Scriptures may, with some show of reason, be perverted, by the superficial and enthusiastic, to countenance their absurdities; yet *many*, and even *most* parts of sacred writ, are too clear

clear and exprefs to be thus tortured and abused : Whereas the plea of *the motion of the Spirit within*, as being not to be over-ruled or fubjected to any other test ; as being pofitive, fure and fupreme,—has been a fource of the wildeft reveries and moft monftrous tenets, that have ever been broached in the world. With what contradictions, oppofitions, grofs abfurdities, abominable fcandals, and even horrid blafphemies, many have been perplexed, under the pretence of being moved by the Spirit, and of having him for their fupreme guide,—they cannot be ignorant of, who have read any thing of the hiftory of the Gnofticks, Montanifts, Prifcillianifts, Begharts, Mennonites, the *family of love*, David Georgians, Ranters, Muggletonians, French prophets, Bourignonians, and many other pretenders to the peculiar and extraordinary revelation of the Spirit.

Mr. Phipps's friend cannot help reminding him, that his manner of arguing againft the perfection of the Scriptures, as the rule or ftandard of faith and manners, brings to his remembrance an objection frequently urged of old, and ftill infifted on by the Papifts : It is as follows—“ The Scriptures are not the
“ fupreme guide ; for they do not answer the end,
“ that is, the reconciling of differences : for thofe
“ who pretend moft to confult the Scriptures, do moft
“ of all difagree in matters of faith, and in their in-
“ terpretations of the Scripture.” This appears, how-
ever, to be wretched logic, and worfe divinity. For
Proteftant writers have clearly fhewn in their reply,
that the infallibility of the Popes, councils, and the
church, are equally, nay, *much more* exceptionable :
Because one infallible Pope has annulled the decrees of
another infallible Pope ; the determinations of one
council have been a direct contradiction to thofe of
another ; and, what the church approved in one age,
as agreeable to the will of God, it has folemnly con-
demned as herefy in another.

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We may also, since Mr. P. observes, P. 2. "That the Spirit necessarily unites those who faithfully abide therein, one to another in itself, and that both in affection and sentiment," retort the argument upon the Quakers themselves. Their Spirit is not the supreme and perfect guide, because there have been, and it is presumed still are, many differences of sentiment about some doctrines and practices among them: For the proof of this the reader is referred to Chapter the fifth, and section the sixth, of this treatise.

However, respecting the divine writings, commonly called, by way of emphasis, *the Scriptures*, it may be farther replied to the observator. They have a meaning, or they have not. If they *have*, that is the will of the Holy Spirit; whether it agrees with his system, or his opponent's: If they have *not*, they cannot be divine, or from God; for it never can be supposed, with any reason, that he should ever reveal himself unto mankind, without expressing, in language that may be understood, some ideas or sentiments: And who keeps closest to these, whether Mr. P. or his opponent, must be left to the judgment of every reader.

Mr. P. talks, P. 5. of "a case in religion which the Scriptures do not reach." We really wish he would point out one or more such, and then we should better understand his meaning. He had before spoken "of a revelation of particular duty which the Scriptures did not come up to," but it is to be hoped, when he puts pen to paper again, to defend the Apologist, that he will specify those particular duties, which the Spirit now teaches men by internal immediate revelation. The person whom Mr. P. writes against, has a feeling sense of that truth, that it is the duty of every professor to "acknowledge God in all his ways," and he shall direct his paths," Prov. iii. 6. and hopes, he shall be enabled to observe it, throughout life;

life; however, he does not expect to have his paths directed by an inward sensible immediate revelation of particular duty, but by the Spirit of God disposing his mind, by the ordinary methods of information and instruction, according to the true meaning of his word. Any system of duties supposed to be super-added to the Scriptures, by any man's private spirit, he should consider, just of as much authority as the traditions of the church of Rome; some of which were asserted to be revealed in an extraordinary manner to several of their canonized saints.

Should any of the Quakers say, "The books of the New Testament are greatly corrupted," then their appealing to them (as Messrs. Barclay, Phipps, and Beasley have done) for the proof of their sentiments, is absurd: For who would appeal for the decision of a controversy, to corrupted and erroneous books, which would in this case be supposed to have no determinate and consistent meaning? And if they think their spirit can point out to them, where they are corrupted and where not, this will be bringing the controversy to this issue, that their opponents must insist upon the authority of their spirit, as not being inferior to that of the Quakers; which they have an equal right to do, as will afterwards appear.

Not contented with his observations about the sense of Scripture, which prove nothing on either side of the question, Mr. P. makes some observations of the same kind on *right reason*.

"Our author," says he, P. 6, 7. makes high pretensions to "right reason; which he threatens us with, as if he had the perfect mastery of it." Let it be observed however, that this is a term first used by Barclay, and the Gentleman who has written to Dr. Formey (See Chap. 1. P. 1. of this treatise): These are the men, who threaten their adversaries with it, as if they were its perfect masters, if, for an appeal to it, they deserve to be thus represented.—But why may

not the writer of this use it as well as they? What! are Mr. P. and his brethren the sole judges of *right* and *sound* reason? Or have they a patent from heaven to justify their exclusive claim upon the term and thing? Surely it can never be allowed them by any, who do not believe them infallibly directed by the Spirit.

He goes on, "We may talk of balancing things by right reason, while we mean only our weak and limited faculty." When he talks of reason, he may mean only "his own weak and limited faculty," if he pleases, but the writer he animadverts upon imagined, that Barclay, and the letter-writer quoted in the first page; meant by "right reason," what logicians do; not the faculty of the understanding itself, but that reasoning or argument, which is conformable to the true relation of things, and which the mind viewing objects should be struck with and governed by.

It is farther observed by Mr. P. "We see how different (man's reason) is in different persons, respecting many things, especially in spiritual matters." And he gives us some instances. To which it is replied — *True*. It is as different as the Quakers spirit, or as various as the spirit of others pretending to immediate divine revelation, is among themselves.

4. But what would Mr. P. infer from these reflections, by which he endeavours to set forth the uncertainty of the sense of Scripture and right reason, as understood by different people? Undoubtedly, (or else it is nothing to the purpose) the necessity of carrying the decision of the controversy up higher, that is, to what the Holy Ghost inwardly suggests to them. This Barclay must be supposed to mean, and all the Quakers, when they say the Scripture is *a* rule but not *the* rule. If so, then the point in debate will be, whether the writer of this treatise in the profession of his principles, or any one of the Quakers in the profes-

profession of *theirs*, are influenced and directed by the Spirit of God?

Who now shall determine this question? The writer of this book will not consent to the arbitration of Mr. P. or any other Quaker, and he expects *they* will not leave the matter to be determined by him. He perhaps thinks that he has the Spirit which inspired the New Testament writers savingly influencing him, and that Barclay, when he wrote the apology, and his brethren, who have written in his defence, had not. *He* may speak this with sincerity, *they* with equal sincerity and modesty may assert, that *they* have the Spirit, and that *he* has not. His own thoughts and declarations he will naturally think as good as any of the Quakers, and Mr. P. or any one of his brethren will think their cogitations and assertions equally authentic and important, if not *more so*. To whom then shall the appeal be made, to decide the controversy? — To friends? Here the matter will be left in the same state of uncertainty, for the determination of the friends of one party, will be just as authentic, in itself considered, as the determination of the other. — Shall it be decided by the life and conversation? Barclay's opponent may be as ready to submit it to this standard, if required, as Mr. P. or any of his brethren, and his character may appear in the world as good as theirs, and theirs as good as his. — Should experience be proposed as the criterion, it would leave the matter still uncertain. For though Mr. Barclay expresses himself thus, "We can, from a certain experience, boldly affirm," and Mr. P. with a measure of self-inspiration that is unusual, calls those writers who dissent from him, "inexperienced," their opponent, with just as much modesty, propriety, and sincerity, may declare, on the contrary, that he can from "*a certain experience*" "*boldly affirm*," (an expression of Barclay's) that the spirit which breathes through their religious writings, is not the same which influenced the Apostles and first

Christians. Now the assertions of Quakers, upon this question, will appear to the unprejudiced reader, of equal importance and validity with *his*, and *his* with theirs, still therefore the question will remain undetermined. For nothing can be more evident, to the observer of the professing religious world, than this, that every sincere devout man, is fond of his own spirit, and experience, and, from self-love, will naturally conclude, that they are not only upon the whole saving, but, in every respect much better than those, which influence the person who opposes him.

It would be absurd then, in every view, as Mr. P. if he will be ingenuous, must allow, for him, Mr. Barclay, or any other writer, to propose their religious sentiments to the examination of mankind in print, unless they will submit them to the test of Scripture and right reason. For if they have recourse to a higher standard than these, those who oppose them have a right to do the same. And should they take this method to decide the controversy, their arguments will consist of mere assertions, and all the impartial world will join in laughing at both parties, as a set of conceited dogmatists.

5. We cannot conclude this chapter without observing, that Mr. Barclay appears to us, to argue in a circle upon one of the grand points of Quakerism. "Immediate internal revelation," according to his notion of it, "is," he asserts in the second proposition, "essentially necessary to the true and saving knowledge of God." But how does he labour to prove this? Why, principally from the Scriptures, as any one may see, who will read his dissertation upon immediate revelation.

Whereas in his third proposition, and treatise upon it, he attempts to show us, that the "Scriptures are only a secondary rule;" and this is the sum of his reasoning upon the point, that our being persuaded of their truth and certainty, entirely depends, not upon
the

the Spirit's convincing us, by any internal or external evidence of their divine authority, through some outward means of information, (which we do not deny), but upon his enlightening and convincing us, by "an internal immediate revelation *". We cannot have mistaken him here, we presume, because, whenever he speaks of being led, taught, or convinced, by the Spirit, he means, as will appear more fully afterwards, by its "internal immediate revelation," in his sense of these epithets.

So then the Apologist has recourse to the Scriptures, to prove to us the necessity of "immediate inspiration" for all persons, but when he will convince us of the truth and certainty of the Scriptures, he turns us back again to his peculiar notion of "the revelation of the Spirit in every man." Strange logic indeed! The primary self-evident rule is to be established, by appealing to the secondary inadequate rule, and this again to be proved by the primary. But was any proposition ever proved by one that is less certain? And more especially, by that very proposition, the sole proof of which rests upon the proposition in debate? Let common sense determine.

If the reader will recollect what has been advanced in this chapter, it is presumed he will be convinced,—that Mr. Barclay's concessions about the Scriptures are attended with some artful and futile reserves.—That is very obvious, the Quakers use the distinctions of primary and secondary, adequate and inadequate rule, with no manner of propriety and justice, unless they can point out the real nature of the Spirit to us by feeling or speculation, which they are unable to do.—That Mr. P.'s remarks, upon his opponents appealing to the Scriptures and right reason, are impertinent,

* "For as by the inward testimony of the Spirit we do alone truly know them; so they testify the Spirit is that guide, by which the saints are led into all truth." Apol. Prop. III.

nent, as Messrs. Barclay and Beasley had made this appeal before him, and that his attempts to diminish the importance of either, neither helps his cause, nor advances his reputation; since there is as much, if not more absurdity and dissention, among those who pretend to be governed by the motion of the Spirit within them, as there is amongst them who make the connected sense of a written revelation and right reason, the standard of their judgment and practice—That the writer of this treatise and his friends, if the Quakers will reject the above-mentioned standard, have as much a right to appeal to the teachings of the Spirit within them, as they can have—And that their great champion Barclay, with all his artifice, most absurdly argues in a circle, upon one of the grand points of Quakerism.

C H A P. III.

1. *George Fox's divine call or mission examined by his own pretensions in his journal.*
2. *Barclay's also considered.*
3. *The measure of the Spirit, allowing, for argument's sake, their call to be genuine, they may be supposed to have possessed;—the impropriety of Barclay's adopting the reply of the protestants to the papists;—and Mr. Phipps's attempt to defend it—freely and fairly discussed.*
4. *Some remarks upon Mr. B-sl-y's notion concerning the prophecies of these latter ages, and Mr. Phipps's catalogue of prophets and their predictions.*

1. **G**EORGE FOX's supposed divine mission examined, as it is related in his own journal.

It is allowed by all, that this man was the first founder of Quakerism. He, and his most distinguished cotemporaries, are esteemed by the people of this sect, the great reformers of mankind. Their doctrines,

doctrines, discipline, sufferings, and dying sayings, being very highly revered, compose that system of faith, experience, and practice, which they honour with the name of "our ancient Christian testimony:" A serious and constant attention to which, is ordinarily pressed upon the youth of both sexes among them.

Fox, at his death, left a number of papers behind him; from whence one T. Ellwood, in the name of the deceased, composed a journal: This, as well as another of Ellwood's own life, is held in great repute among those the Quakers call "plain Friends."

Mr. W. Penn, who wrote the preface to this journal of George Fox, honours him with as great and magnificent titles, as were ever given to the greatest of God's inspired servants. He calls him, not only "the first blessed and glorious instrument in this work," but, Preface, p. 41. "the most high God's faithful servant and Apostle to this generation of the world*." His original call to this apostleship is also set forth by Mr. Penn, in terms nearly as grand and sublime, as any of those recorded in sacred writ, concerning the call of Moses or Paul; which the reader may see in his preface, P. 44.

Thomas Ellwood likewise, in the journal of his own life, P. 253, calls George Fox "That eminent servant and Prophet of God." Moreover he says of him, in his account prefixed to Fox's journal, "This Holy Man was raised up by God, in an extraordinary manner, for an extraordinary work, even to awaken the sleeping world, by proclaiming the mighty day of the Lord to the nations, and publishing again the everlasting Gospel to the inhabitants of the earth, after the long and dismal night of apostacy and darkness."

Margaret Fox, his widow, and divers others, give much the same testimony concerning him.

* The edition of Fox's journal used in this treatise, is that published 1709, 2 vols. 8vo.

24 *The Quakers leading Sentiments examined.*

These are the high sentiments which the ancient Quakers entertained of the call and mission of their first founder, and which R. Barclay, and all the plain friends, who revere the *ancient testimony*, seriously and zealously avow. And, to be a consistent Quaker, it seems necessary to believe, that George Fox, was the true "Prophet," and "Apostle of God," sent forth by Him P. 44. "in an *extraordinary manner*," A. D. 1652, according to Mr. Penn, P. 60. or three years before, according to Fox's journal, (which is to be preferred I know not) to "proclaim the day of the "Lord to the nations, and to publish again the "everlasting Gospel."

On this particular we will only add, that in the last paragraph of Mr. Penn's fore-mentioned preface, he thus expresses himself, "Behold the testimony and "doctrines of the people called Quakers! Behold, "their practice, and discipline! And behold, the blessed "Man, and men that were sent of God, in this excellent work and service!"

Other sets of professed Christians, have spoken highly of their famous leaders, but, it must be owned, very few, if any, among us, have expressed themselves so strongly as these have done, concerning G. Fox.

In order that we may judge, whether he was indeed the "*Apostle, and Prophet of God*," in the extraordinary manner that Mr. Penn, and others have so emphatically represented, let us consider the following passages, which are fairly extracted from his journal.

His first revelation was, Vol. I. P. 29, when he was almost nineteen years old. After having been pressed to drink by his companions, he arrived at his habitation, but, could not sleep, and therefore continued walking up and down. Whilst in this restless situation, the Lord said to him: "Thou seeest, how young "people go together into vanity, and old people into "the earth, and thou must forsake all, both young
" and

"and old, and keep out of all, and be as a stranger to all."

At the command of God, P. 29. on the ninth of May, 1643, he broke off all familiarity or friendship with young and old; is troubled, oppressed, and emptied to despair at Barnet; has great trouble and misery at London, whither he afterwards went; and continues under these temptations some years.

When he had left the priests, the separate preachers too, and those called the most experienced people; because he saw none could speak to his condition, and his hope from all men was gone: P. 37. Then, he affirms, "I heard a voice which said, There is one, even Christ Jesus, who can speak to thy condition. And when I heard it, my heart did leap for joy."

Further on, he declares, "My desires after the Lord grew stronger, and zeal in the pure knowledge of God and of Christ alone, without the help of any man, book, or writing. For though I read the Scriptures, which speak of Christ and of God, yet I knew him not, but by revelation, as he, who hath the key, did open, and as the father of life drew me to his Son, by the Spirit. And then the Lord did gently lead me along, and did let me see his love, which was endless and eternal, and surpasses all the knowledge, that men have in the natural state, or can get by history, or books. And that love did let me see myself, as I was without him. And I was afraid of all: For, I saw them perfectly, where they were, through the love of God, which let me see myself."

In many other places he speaks of all other religious people as being, "mistaken," "under darkness," and "in a dangerous situation," just as he does here, of "all company."

He tells us, that, P. 60. "one day as he was walking in the fields, the Lord said unto him, Thy
E " name

" name is written in the Lamb's book of life, which
 " was from the foundation of the world."

In a letter written to Cromwell, P. 272. he concludes thus, " Given forth from the Spirit of the
 " Lord, through GEORGE FOX."

At London he published a paper, addressed to all those who made a scorn at, P. 272. " trembling," and " quaking," which begins with these words, " The word of the Lord * to all you, &c."

He declares also, that the voice of the Lord came to him, as it did to the Prophets and Apostles. Thus he asks five priests at Swarthmore, P. 155. " Whether any one of them could say, that he ever had the word of the Lord, to go and speak to such and such a people? None of them durst say they had: But, one of them burst out into a passion, and said " He could speak his experiences, as well as I. I told him experience was one thing, but to receive and go with a message, and to have a word from the Lord, as the Prophets and Apostles had and did, and as I had done to them, this was another thing."

From these passages in his journal, it is most evident, that he was persuaded, if honest, that he was actuated by the Spirit of the Lord God, and divinely commissioned, in the same extraordinary manner as the Prophets and Apostles were. He was also equally confident, that his name was written in the lamb's book of life, and that he was a particular favourite of heaven.

But more than this, he pretends to the gifts of discerning spirits, of prophecy, and even of miracles. He tells justice John Sawrey, at judge Fell's, P. 151. " That his heart was rotten, and that he was full of " Hypocrisy to the brim." " Several other people," he

* What presumption was it, for this man to call his own sayings " the word of the Lord," and yet to deny the propriety of applying this epithet to the scriptures?

adds,

adds, "came also, whose state the Lord gave him a discerning of."

He pretends also to have had a power of detecting witches, and accordingly goes out of the way into a field to tell some women, P. 194, 195. "that they were in the Spirit of witchcraft."

The private crimes of harlots were likewise laid open in his view, as he would have us think; accordingly, he asserts that he found out and convicted one at Warthmore-Hall, P. 194. He also writes thus of himself, "The Lord had given me a spirit of discerning, by which I many times saw the states and conditions of people, and could try their spirits." Which extraordinary gift, as understood by Mr. Fox, seems to be somewhat different from that, it is apprehended, which was granted to some of the Corinthian Church, in the first age of Christianity.

In a letter to justice Sawrey, he prophesies of him, P. 173, and 175. that, "he should not prosper:" And afterwards we are told, "That he was drowned."

He writ a letter to Adam Sands, which contains many threatenings; after which it is added, "This Adam Sands afterwards died miserably."

With respect to miracles, there are many, which Fox himself pretends to have performed, and others, that he ascribes to his friends *. Of this any may be satisfied, who will give themselves the trouble, to look at the index, under the word "miracle," in the second volume, and to the accounts of them, there referred to in his journal.

The following are mentioned: A dying woman raised up again; the king's-evil cured; a distracted woman composed in spirit, and perfectly recovered; a great man, who was given over by his physicians, restored;

* Part I. P. 289. of his journal, he writes, "And great miracles were wrought in many places, by the power of the Lord, through several."

and John Jay's neck, that was broken by a fall from a horse, set right again. But of all that are mentioned, in either volume, there is not one seems more apostolical, if true, than that performed upon the arm of prophet Myer: His account of it is as follows. "After sometime, I went to a meeting at Arncliffe, P. 187—where Richard Myer was. Now he had long been lame in one of his arms: And I was moved of the Lord, to say unto him, among all the people, "Prophet Myer, stand upon thy legs, (for he was sitting down) and he stood up, and stretched out his arm, that had been lame a long time," and said, "Be it known unto you, all people, that this day I am healed." — Yet, "after this, the Lord commanded him to go to York, with a message from him, and he disobeyed the Lord, and the Lord struck him again, so that he died about three quarters of a year after."

Some of the principal truths, which he would have his reader think, he was thus miraculously qualified to publish to the world, were the following, that, "every man was enlightened with the divine light of Christ, and that he saw it shine through all, &c." "This I saw, P. 60. in the pure openings of the light, without the help of any man, neither," (writes he) "did I then know where to find it in the Scriptures, (though afterwards, searching the Scriptures, I found it)." He also says, P. 194. "That there had been a night of apostacy since the Apostles days, —And that Christ was come to teach his people himself, by his light, grace, power, and Spirit." Moreover, he adds, P. 63. "when the Lord sent me forth into the world, he forbade me to put off my hat to any, high or low; and I was required to thee and thou all men and women, without respect to rich or poor, great or small; and as I travelled up and down, I was not to bid people good-morrow, or good-evening, neither might I bow or scrape with
" my

"my leg to any one." P. 65. "I was moved also to cry against all kinds of music."

However grand and lofty those descriptions are, which Mr. Penn and Ellwood have given us of his character and mission, you see, reader, from these specimens, out of his own journal, they are not, in fact, superior to those accounts, which he has given us of himself.

Now the evidence of his being divinely commissioned, as the Prophets and Apostles were, and of its being attested by miracle, seems to be intirely founded on the following premises: His own apprehensions, and assertions; The testimony of some of his enraptured followers; and a presumption that his doctrine is the same with that of the inspired writers of the Old and New Testament.

With respect to his mission from God being attested by miracles, it is very observable, that Robert Barclay, the illustrious champion for Fox's religious cause, insists not on this article, for the proof of his system; which he certainly ought to have done, if he had believed these, which Fox pretended to have wrought, to be genuine. See §. 2. of this Chapter. His shortest method, however, was to have asserted and maintained, if he could, the miraculous attestation of Fox's divine call, to which, it has been clearly shown from his own journal, he pretends: And his making no exception in the first founder of his sect, when he gives up miracles, carries with it a strong suspicion, of what he thought, about resting the credit of his cause upon this evidence. If it be said, That, "R. Barclay's intention, was only to justify the principles, not the miracles of Fox and his contemporaries;" it may be answered with the greatest propriety, That they both stand or fall together: For if their miracles, are not to be credited, they were either impostors or pious lunatics, and what they testified, in either of these characters, deserves no credit.

To

To prevent all mistakes upon this subject, it will not be amiss to state, what is meant by a *miracle*, when it is considered as an incontestible proof of a person's being commissioned or infallibly directed by the Deity. It is, I apprehend, an extraordinary work, in which the unusual interposition of a supernatural and divine power, to answer this particular end, of attesting a teacher's mission and doctrine, is clear and indisputable. But all extraordinary works, attending the founder of a new sect, are not miraculous attestations of his divine mission, or the truth of his doctrines, unless the particular end, for which the uncommon interposition of the divine power has effected them, be as evident, as the divine or supernatural agency itself. And it has been proved, by many able writers, that the evidence brought for gospel miracles, and the particular end of their being wrought, is full as extraordinary as the miracles themselves, and that no just ground for suspicion of fraud, falsehood, or deception, appears in the accounts. The name or powers which was openly appealed to, when these were wrought by the Apostles, most incontestibly proved, their doctrine to be the mind of God, as they stated it, as well as their having been divinely commissioned: But there is nothing of this kind of evidence, which attends the works called miracles by Pagans or Papists, or any of those so termed by Fox in his journal.

His are evidently of that kind, and related with such circumstances, that they deserve not as much credit as those which were reputed to have been wrought at the tomb of the Abbe de Paris. They were seen and allowed by none but his warm and zealous partisans; or, if they ever did take place in reality, were of such a nature, and performed in such a manner, as not to be deemed miracles, in any sense of this word, much less sufficient credentials of a person's being

ng divinely commissioned, by any judicious and impartial men.

Supposing that some were raised up from a dangerous illness, after he had prayed with them; that others were drowned, or broke their legs or necks by falls from horses, after he had declared they should not prosper: Either of these cases have nothing at all miraculous in them. In Lodowick Muggleton's "acts of the two witnesses,"* there are numbers of persons, whom he and his brother Reeve prophesied against or cursed, that came to an untimely end: But though we allowed the facts, which are perhaps as well attested as any of Fox's, it will not follow, that this was the case universally with all they cursed, or that therefore we must believe their mission was from God, and that he ever influenced either of them by his Spirit, to pronounce the sentence of eternal damnation upon any of mankind.

The case of the prophet Myer, before related, to say the least of it, appears to be an arrant shuffle. Myer was a Quaker; the supposed immediate cure of his lameness in his arm was not manifested to all the assembly, if it were before fully known to them, that such a disorder attended it: but granting either, or both these to be true, his being very soon after struck again, raiseth the strongest suspicion in every unbiassed mind, that the cure was not effected, whatever the devout assembly might then have thought of it.

The intimate friends of Jesus could boldly appeal, on the subject of miracles, to his most inveterate enemies, and say, Acts 2. 22. "Jesus, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know." But there is no modest Quaker can say of the father of his sect, with any

* A small thin quarto volume, published just after the death of Muggleton, as Fox's journal was by Thomas Ellwood, soon after his decease.

truth or evidence, That "he was a man approved of
 " God by miracles, which God wrought by him,
 " and that these had been seen and acknowledged by
 " his contemporaries, who had opposed his cause."
 There is no credible historian, no respectable man, of
 any persuasion, that the writer of this ever read or
 heard of, who ever acknowledged that George Fox was
 indeed a worker of real miracles. It must be owned,
 then, there is no proof at all, from those recorded in
 his journal, or any thing that Quakers can say in de-
 fence of them, of his being the prophet and apostle
 of God, in the high sense in which Mr. Penn, Ell-
 wood, or he himself represents.

It is now high time to prove him, if we can, a false
 prophet, and to take our leave of him. And from
 his gift of prophecy, we may judge something of his
 ability to discern spirits and states, which we shall not
 particularly consider.

Here let the reader peruse the following paragraph
 from his journal, Vol. I. P. 107. concerning his pro-
 phesy against the city of Litchfield.

" And as I walked along, with several friends, I
 " lifted up my head, and saw three Steeple-house
 " Spires, and they struck at my life; and I asked
 " friends, What place that was? And they said,
 " Litchfield. Immediately the word of the Lord
 " came to me that I must go thither. So being come
 " to the house we were going to, I wished friends
 " that were with me, to walk into the house; saying
 " nothing to them, whither I was to go. And as
 " soon as they were gone, I slept away, and went by
 " my eye over hedge and ditch, till I came within a
 " mile of Litchfield; where, in a great field, there
 " were shepherds keeping their sheep. Then was I
 " commanded by the Lord to pull off my shoes.
 " And I stood still (for it was winter) and the word
 " of the Lord was like a fire in me. So I put off my
 " shoes, and left them with the shepherds, and the
 " poor

“ poor shepherds trembled, and were astonished. Then
“ I walked on about a mile, till I came into the city ;
“ and as soon as I was got within the city, the word
“ of the Lord came to me again, saying ; Cry, Wo
“ unto the bloody city of Litchfield ! So I went up
“ and down the streets, crying with a loud voice, Wo
“ to the bloody city of Litchfield ! And it being
“ market-day, I went into the market-place, and to
“ and fro in the several parts of it, and made stands,
“ crying as before, Wo to the bloody city of Litch-
“ field ! And no one laid hands on me. But as I
“ went thus crying, through the streets, there seemed
“ to me, to be a channel of blood, running down
“ the streets, and the market-place appeared like a
“ pool of blood. Now, when I had declared what
“ was upon me, and felt myself clear, I went out
“ of the town in peace ; and returning to the shep-
“ herds, gave them some money, and took my shoes
“ of them again. But the fire of the Lord was so
“ in my feet, and all over me, that I did not matter
“ to put on my shoes any more, and was at a stand,
“ whether I should or no, till I felt freedom from
“ the Lord so to do ; and then, after I had washed
“ my feet, I put on my shoes again. After this, a
“ deep consideration came upon me, Why, or for
“ what reason, I should be sent to cry against that
“ city, and call it the bloody city ! For the parliament
“ had the Minister one while, and the king another
“ while, and much blood had been shed in the town,
“ during the wars between them ; yet that was no
“ more, than had befallen many other places : But,
“ afterwards I came to understand, that in the em-
“ peror Dioclesian's time, a thousand Christians were
“ martyred in Litchfield. So I was to go, without
“ my shoes, through the channel of their blood, and
“ into the pool of their blood in the market-place,
“ that I might raise up the memorial of the blood
“ of those martyrs, which had been shed above a thou-
F “ sand

“fand years before, and lay cold in the streets. So
 “the sense of this blood was upon me, and I obeyed
 “the word of the Lord.” Thus far the journal.

This, now appears to us, to be as high an instance of religious Quixotism, as ever was heard of. The reader may be challenged to produce any thing of the kind more grossly fanatical and romantic. Here is a prophecy, or wo to be solemnly pronounced from street to street, upon the poor town of Litchfield, which is denominated *the bloody city!* but has any thing remarkable ever happened to this bloody city? No, though it be near one hundred and twenty years, since the wo was pronounced, it still remains protected and preserved by that God, who, Fox then imagined, had lighted up his fire within him, to devote it to destruction.

He himself, however, afterwards acknowledges nothing particular did happen to it in the civil wars, and we know nothing did in the pestilence in king Charles the second's days, nor has it met with any great calamity to this time. The cause of all this solemn apparatus, in leaving his friends, pulling off his shoes, crossing hedge and ditch, and burning inwardly so much with the fire of the Lord, was, according to his own account, perfectly idle. It was occasioned, he tells us, as appeared afterwards upon deep consideration, by something done above a thousand years before, under the emperor Dioclesian. Very strange indeed! What was professing christian Litchfield to be thus solemnly sentenced to destruction, for what had been done by heathen Litchfield, thirteen centuries before? So this apostle and prophet of the Lord, it seems, at first thought; but finding himself, some considerable time after, not countenanced by heaven, he endeavours, for the support of his reputation, to give another turn to it.

The true state of the case, however, seems evidently to have been, that the prophet was mistaken: The
 L.
 steeples

steeple-houses at Litchfield, which had struck at his life, most probably fired his passions against the city, and he would fain have supposed, that it was the prophetic fire of the Lord, which was kindled up within; whereas it was only the ferment of a most extravagant, enthusiastic, and perhaps, passionate mind.

Here we have a remarkable instance of that dangerous confusion and enormous folly, which have been sometimes the result of persons being governed, by what they call, the motion of the spirit within them. We shall not perhaps in the least deviate from truth, if we affirm, that it has been the prolific mother of more extravagant and absurd notions, both with respect to faith and practice, than any one opinion whatsoever. It is from hence that infidels have fetched most of their low ridicule against revelation and the real influence of the sacred Spirit upon the minds of men: It is from hence, that many of the self-opinionated presume, and that some of the diffident despond: And it is from hence, that some times have proceeded, disorders to government, distress to families, cruel avarice to the poor, and persecution to the meek, though deliberate friends of truth *. There is in short, no language too severe, that a conscientious Christian can use against it. If infidelity has slain its thousands, this perhaps has slain its ten thousands.

What now should a conscientious impartial inquirer think of his call? † Notwithstanding the high,

* The writer of this can recollect historical facts, which will support every thing here advanced.

† "It is remarkable, that the very learned and worthy Dr. Henry More, who was not himself without a strong tincture of enthusiasm, and who looked upon Penn, as a Christian, treated nevertheless George Fox as a melancholy Fanatic, and as one possessed with a devil" *Mystery of Godliness*, Lib. x. Cap. 13. As also Schol. in *Dialog.* 5. §. 5. Dr. Maclaine's Note in his translation of Mosheim's *Ecclesiastical history*. The foregoing specimens from his own journal, confirm, at least, the former part of Dr. More's opinion.

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the grand encomiums of his devout admirers, does there appear any thing of the simplicity, perspicuity, and propriety, in his journals, that we find in the histories of the New Testament? Is his style of action, like that of the Apostles and Evangelists? Supposing, but not granting, that he was directed by the Spirit of God, do his speeches and letters breathe the same humility, the same truth, the same freedom from mysticism, which we find in the apostolic sermons and writings? It may be safely said, there is as much difference between a speech of Peter the fisherman, and one of George Fox the shoemaker, who pretends to be influenced by the Spirit of God, as the Apostle of Jesus was, as there is between the address of a loquacious Lunatic, and that of a man, who speaks in the most natural and pertinent manner, upon a subject he is perfectly well acquainted with.

Besides, the very beginning and progress of his religious preparations, and all the occurrences which he relates concerning them, and his succeeding pilgrimages, breathe the same Spirit which we find in the journals of other heads of new sects, that have arisen in late ages, which is, a spirit of self-importance. His character is the most heroical, throughout the whole piece, and, according to his own drawing, and perhaps the additional touches of Ellwood, a pretty amiable and perfect one too. The winds and weather, sickness and health, life and death, and almost every little incident, have a particular construction put upon them, that they may, some how or other, be converted into a miraculous compliment to his person and cause. This, by the way, is the highest craft of priesthood, which was cultivated with great success by Fox, though he did not wear a gown or black coat, and, if *not*, to accumulate wealth, yet, to sacrifice to his religious pride and authority; objects, which have sometimes, we are certain from history, raised the ambition of devout monks and priests, as well

well as the love of money and civil power. Upon the whole, therefore, it is most reasonable to conclude, from what *has* and *may* be observed of George Fox's supposed divine call, that it was a mere pretension, without any extraordinary, or even ordinary proof, and that consequently, he was under the mighty influence of a religious phrensy: Which accounts for his dying in peace, as was the case with Muggleton, and several other honest, though wretchedly deluded enthusiasts.

Should any Quaker conclude that George Fox's call was divine and truly apostolic, because of the success of his preaching and forming societies, this would be appealing to a standard of judgment, which will equally support the divine mission, not only of many other leaders of sects, superior in numbers to the Quakers, among the nominal professors of christianity, whose sentiments are diametrically opposite to his, but the pretended divine mission of many heads of parties professing all other religions.

It may be thought perhaps by the author of the Letter to Dr. Forney, and Mr. Phipps, that Fox is here treated with too much severity: But those gentlemen will surely allow, that if their opponent cannot in conscience admit the validity of his miracles, nor grant that there is any proper evidence for the divinity of his mission, he must consider him as an arrant villain, or a rank enthusiast; there is no other alternative for him. The last epithet perhaps will be deemed a reproachful one; but whatever they may think of it, it is not in fact so, if it be just; and to prove it unjust, they must not only produce sufficient authority for his being of an amiable temper and upright character, but also for his being divinely commissioned as the prophets and apostles were; which it is really thought they must, upon reflection, know, they are unable to do.

They

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They will please to remember, his own assertions, and those of his devout admirers, cannot be admitted as evidence, without proper facts and truths to support them, especially too, when we have so much against his pretensions, from his own writings.

As to the argument for Fox's divine mission, which may be supposed to arise, from his gospel's being the same with the prophets and apostles; we shall be able to shew, it is presumed, in the sixth chapter, that neither his nor Barclay's are the same with theirs.

2. Barclay's supposed divine call considered.

In his preface to Charles the second, he begins in the following elevated strain, "Robert Barclay, a fervant of Jesus Christ, called of God to the dispensation of the gospel, now again revealed, and after a long and dark night of apostacy, commanded to be preached to all nations."

In his address to the clergy, he has these words, "Seeing I also have received, in measure, grace to be a dispenser of the same gospel." In his preface to the friendly reader, he speaks of "his having published some propositions, which had been well received," and then adds, "Therefore being actuated by the same measure of the divine Spirit," &c.

We are, therefore, if we would believe him, to look upon the apology as written by one actuated with a measure of the Spirit of God.

It must be owned, he speaks more modestly than George Fox does, and plainly intimates, that he had only the grace and Spirit of God "in measure;" his call, of consequence, must be estimated in proportion to the measure of the Spirit, with which we may suppose him to have been blessed.

'Tis proper however to inquire here after the evidence he has given us to prove, either that the sense of the apology is the mind and will of the Spirit, or
written

Written under his infallible direction, and, of consequence, by the special designation and call of God.

Upon a deliberate recollection of what he has advanced in any part of his book, it does not appear, that he has attempted to prove his divine appointment *to* or assistance *in* this work, either by miracle, or prophecy, or any kind of extraordinary testimony. All the appearance of evidence he attempts to produce for it, may be included in the following propositions: His own assertions or undoubted experience; P. 54. The Spirit's not affording less evidence to the minds of men than natural principles do [The close of the second Proposition]; and the Scriptures, which, he thinks, give a full and ample testimony to all the principal doctrines of the christian faith, which he supposes he has stated and defended in his apology.

With respect to his own assertions, concerning his being under the internal immediate revelation of the Spirit, what authority or force can they have with any impartial mind? Though his experience was *undoubted* to himself, it cannot, with any reason, be a sufficient ground of belief to another. Mohammed, the French prophets, Muggleton, and numerous others, all asserted, with boldness and confidence, their divine call, affirming, that they could not possibly be deceived in what they had seen and heard; but with *thinking* judicious people, this will have no more weight to convince them, than the serious, earnest, and warm pretensions of a Bedlamite, to the title of a king and the possessions of a kingdom*.

Mr.

* Mr. P. has furnished us with a quotation from the celebrated Hufe, though he has unfairly inserted a clause of his own, Obser. P. 13. which entirely destroys the reformer's meaning. This quotation we would apply to the subject before us. He is, we apprehend, speaking of preachers who may pretend, that they are invisibly sent of God, though not visibly of men.---"When as that invisible sending of God is much better than the visible sending of men, a man may reasonably (Mr. P. adds "or after his own reason,"

Mr. Barclay seems to take it for granted, that it is almost impossible there should be any deception in a man's judging of himself, by what he calls "*the Spirit within him*," though he insists upon it, there is the greatest danger of mistaking, when he would draw conclusions concerning his state, from the Scriptures. "That which," says he, P. 77. "of all things is most needful for a person to know, is, whether he be really in the faith, or an heir of salvation, or no, which the Scriptures can give him no certainty in, neither can it be a rule to him."—"If it be said, by comparing the Scripture marks of true faith with mine: I demand, wherewith shall I make this observation? What shall ascertain in me that I am not mistaken? It cannot be the Scripture: that's the matter under debate. If it be said, my own heart: how unfit a judge is it in its own case? and how like to be partial, especially if it be yet unrenewed?"

The same observations, by the way, may be made with respect to the judgment it forms of being renewed.

"reason," but surely the reader will add, consistently with *right* reason and the will of God) "answer thereunto, that forasmuch as that internal sending is secret, it is not sufficient for a man to say that he is sent of God, as every heretic may say so, but he ought to prove the same invisible calling, by the working of some miracle, or by some special testimony of Scripture."

There is no Scripture, however, which tells us Barclay was called of God, to write the Apology, and he pretends not to miracles.

Mr. P. also adds another clause, P. 11. which destroys Tyndal's meaning, or else annexes something to it, which we are persuaded he would never have admitted. "If it be asked how thou camest first by it?" (the faith of Christ) "Tell him whether" (Mr. P. adds "perhaps neither") "by reading in books or hearing it preached, as by any outward instrument, but that inwardly thou wast taught by the Spirit of God." Now by this unfair manner of quoting the reformers, he may make them speak any thing, and lead the unwary reader to believe, they espoused the principles of the Quakers.

Then

Then he goes on with observing—"But who telleth me that the promises belong to me more than the threatnings? The Scriptures give me a mere declaration of these things, but make no application *; so that the assumption must be of my own making, thus: I find this proposition in the Scriptures—

"He that believes shall be saved—Thence I draw this assumption—But I Robert Barclay, believe, therefore I shall be saved.

"The minor is of my own making, not expressed in Scripture, and so a human conclusion not a divine position." Thus far Mr. Barclay.

To which we may, with just the same propriety, reply, that a syllogism formed as follows, upon his own principles, is equally exceptionable.

He that is led by the Spirit shall be saved.—I Robert Barclay am led by the Spirit,—Therefore I shall be saved.

For why may not the assumption here be of his own making, as well as in the former case? Why may not his heart be as unfit a judge here, as liable to deception, and as much prejudiced in favour of itself, against the truth, as in the former instance?

Is there not as much danger also, upon Barclay's principles, of a person's supposing, that such an assumption, formed in his own mind by a selfish imagination, is actually produced there by the Holy Ghost? And when he is thus deceived by his imagination, is not the conclusion human, vain, false, even though confidently ascribed to the Spirit of God? We have seen the human mind at least as often, not to say oftner, deceived, in concluding, that it was under the immediate direction of the Holy Ghost, as it ever has been, by drawing false conclusions from the Scriptures, concerning its own state towards God. All

* As if good news did not apply i: self, when believed.

impartial ecclesiastical history, in every century, confirms this remark, as well as the various contradictory and absurd pretensions of enthusiasts, in this age. And whether persons have not been led into more dangerous and absurd practices, by falsely concluding, that the thoughts and imaginations of their minds, were the sacred dictates of the Holy Ghost, than any have, who have judged of their state by the connected sense of Scripture, is left to the determination of history, and the judgment of all impartial men. 'Tis firmly believed, that among the religious of all parties, who are serious and devout, there is more presumption and self-estimation arising from that deduction, than there is from the other. Mr. Barclay's "undoubted experience" then has no authority, with our conscience and judgment.

Should it be said further, which is the second plea, "that the Spirit can so evince his presence *with* and "influence *upon* the soul, as that it shall have no "doubt of its being infallibly led by him:"

We allow it : For we are fully convinced, holy men of God, whom the sacred volume speaks of, as being inspired by the Holy Ghost, were as fully convinced they were under his inspiration, and not thinking their own thoughts, and when they spoke, not uttering sentiments of their own invention, as they were of their own existence : However, they could not demand the attention, or require the belief of others, by merely speaking things worthy of God, and living apparently piously and virtuously, without some extraordinary credentials, to prove, that they were ordered to deliver *such or such* a testimony from God to men. Allowing then this to be true, that the Spirit can evince his presence and influence, to those who enjoy them, it is also *as* true, that he can give the person making pretensions to them, sufficiently clear and striking credentials, to support his divine mission before men, and to demand their attention and submission

mission to it : This he did to the prophets and apostles *. We find not this in Fox's or Barclay's writings, nor in any other testimony of good authority that is given concerning them : We demand this from any of their admirers.

As for the manner of Barclay's writing in the Apology, it must be confessed that it is so different from that of the inspired penmen of the Bible, so involved, so belaboured with subtle distinctions, and so characterized by all the marks of an ingenious and learned attempt to defend a bad cause, that the writer of this can no more allow it to be the production of divine inspiration, than the performances of Duns Scotus or Thomas Aquinas †.

It appears to us a species of presumption, for a person to require a fellow-creature to regard him as a man infallibly inspired, or, which is the same thing, immediately influenced by the Spirit (for that which is from him must be infallible truth) merely from his saying, that he knows it from his feeling and certain experience.

Divine truth, it is granted, has some visible marks of its coming from God, which are evident to all who are acquainted with it ; and if God has ever revealed himself to mankind, it is reasonable to suppose, that it has been in a manner becoming himself. The sentiments and duties, yea, the whole system of his revealed religion, rightly understood, will plainly characterize the divine Author. The style, manner, and doctrine, excel every system of man's own invention,

* But their revelations were not about their own particular state usually, if ever, nor to ascertain their own particular interest in the divine favour : They continued of equal utility to *all* the members of God's church.

† That faithful and accurate historian Dr. Mosheim, gives much the same account of Barclay's writings ; as may be seen in a note of his, either in his Latin edition, or in that translated into English by Dr. Maclaine. 8vo. Vol. v. P. 36.

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in simplicity, beauty, and sublimity, may excel it inexpressibly more, than the finest performance of Raphael, the worst production of the meanest sign-painter.

A person who knows it, and views it as it is, must feel the influence of it upon his heart and life, and have the strongest conviction of mind, that it is certainly a religion, which could have been invented by none but God himself.

These right views of it, whatever means of external information were used, are acknowledged to be from the Spirit of the Almighty; and the mind's being kept under the influence of it unto the end, is unquestionably owing to the same agency: But this agency, divine direction or assistance, is not immediate internal revelation, without the use of outward means, or is not such an inspiration as the prophets and apostles were endowed with. It would however be presumption for a person who has these clear and convincing ideas of revealed truth, to recommend them to others, by saying, "I received them immediately from the Spirit of God within me," unless he could give some extraordinary proof of his being thus inspired.

Whether the Scriptures give a full and ample testimony to all the principal doctrines that the Apologist has stated, which is the third plea, will be seen in the sequel.

We may therefore ask, whether even so much as one rational proof can be produced, either from the Apology, or miracle, or any other good testimony, that the sense of Barclay's writings was from the infallible Spirit of God, or his inclination to speak and write for the cause of Quakerism, the effect of a divine and immediate call from the Almighty?

3. We will next consider, the measure of the Spirit, these two eminent Quakers may be supposed to have possessed, allowing, for argument's sake, their call

call to be genuine ; then the impropriety of Barclay's adopting the reply of the Protestants to the Papists ; and Mr. Phipps's attempt to defend it.

But, admitting the call or mission of Fox and Barclay to be genuine, what measure of the Spirit can they be supposed to have been blessed with ? Fox, if he has any meaning, pretends to *nearly*, if not *wholly* the same measure of inspiration with the Prophets and Apostles ; Barclay, it must be owned, seems to speak more modestly.

Now it must appear very absurd and contrary to all our apprehensions of the divine conduct, which either reason, or fact from the Scripture-history, has suggested, to suppose, that men should be inspired for the instruction and edification of others, as George Fox and Barclay pretend to be, or as the Prophets and Apostles were, without some divine and extraordinary credentials, to prove their special call to all impartial observers.

It has however been already shown, that neither Fox nor Barclay had any fair and just pretensions, either to miracle, prophecy, or any other undoubted extraordinary attestations of a divine interposition to countenance them ; therefore, supposing they were endued with a measure of the Spirit, it must be much smaller, one cannot help thinking, than that which those possessed, whom providence in an amazing manner attended with the most striking and uncommon testimonials : It would surely then be unjust and irrational for Fox and Barclay, or any of their admirers now, to set up their sayings, or writings, upon an equal footing with the books of the Scripture *.

Unless they will affirm, that they had as great, or a greater measure, of the Spirit, than the writers of the New Testament, on Barclay's own concession concerning the Scriptures, "as being the most excellent book, and a faithful history of the undoubted teachings of the Spirit," we must still pay a higher regard

* George Fox does.

regard to the Bible, than to the sayings and writings of the Apologist and George Fox. This is a consequence as clear and evident as any one can be. A greater measure of inspiration ought undoubtedly to be more regarded than the less: Consequently, every Quaker, who admits Barclay's account of the Scriptures to be just, and yet forms his religious sentiments more from the Apology, the Journals of Fox, or the works of any other person of their sect, than he does from the plain connected meaning of the New Testament, must be inconsistent with himself.

Mr. Phipps seems quite out of temper, with this observation, "which," he imagines, "carries with it " a base insinuation," and, "supposes the writer of " it, neither to have promoted his cause, nor advanced his reputation by expressing it;" and further observes, "that by the same kind of logic, he " might have made a handle of Judas's avarice and " treachery, to prove the Apostles were thieves and " traitors." He then "asks for particular instances."

We will not lead him far, for an instance: For we cannot help thinking, the man who should assert, or even intimate, that what the Apostles have spoken and written is not the Gospel; that the real meaning of their writings is only a dry theory; that the Gospel in fact is an inexplicable substance within *all* men, whether they know any thing of the character and redemption of Christ, as represented in the New Testament or not; that the whole of our salvation depends solely upon an inward power or virtue, without the influence of the inspired sentiments of the book of God—The man, we really think, who will assert these things, and at the same time use the Scriptures, as a proof of his tenets, without considering their connection, or the scope of the passage from whence he quotes, let him turn and twist expressions ever so artfully, and raise by his perversions whatever clouds of perplexity and obscurity on the subject he pleases,

leaves, must be allowed, by every impartial reader, to set up Barclay, and the Quakers creed, above the scriptures; and if Mr. Phipps wants an instance of this, he would say unto him, as Nathan did to David, "Thou art the man." 2 Sam. xii. 7.

Besides, do the Quakers ever read the Scriptures in their assemblies? Or is it usual for them to recommend, as highly important, the plain sense of the New Testament, to those who first come among them? Does not Mr. P. know, that they are exhorted to be silent, and to wait for the inward moving of the Spirit? And is not the Apology, or some other book of their own party, put into their hands? — It may be further asked, did our Lord and his Apostles countenance theft or treachery, as the Quakers do publickly and privately, a neglect of a primary and principal attention to the Scriptures, as the best standard of faith and practice? Or do these people, discountenance all that belong to them, that omit reading of the Scripture, and their forming their sentiments from its plain meaning, as our Lord and his Apostles did those vices? Mr. Phipps's own honest and conscientious answers to these queries, will be the best reply to his bitter invectives.

In the twelfth section, under proposition the tenth of the Apology, Mr. Barclay introduces some unwise and unwary Protestants, as objecting to the immediate call of their preachers to the ministry, by internal immediate inspiration, thus, "That if we have such an immediate call as we lay claim to, we ought to confirm it by miracles." — "But this being," he replies, "an objection once and again urged against the primitive Protestants by the Papists, we need but, in short, return the answer to it, that they did to the Papists, to wit, that we need not miracles, because we preach no new Gospel, but that which is confirmed by all the
" miracles

"miracles of Christ and his Apostles, and that we offer nothing, but that which we are able and ready to confirm, by the testimony of the Scriptures, which both acknowledge to be true."

But is there not some measure of sophistry here? Did the primitive Protestants pretend to an immediate call of the Holy Ghost, to the reformation, that excited them from within, without conviction from the external evidence of revelation, as the only means? If they did, who were they? If they did not, then their answer to the Papists will not do for the Quakers, by any means, nor for Mr. Barclay, if he pretends to have the same call, that the Apostles had; which was of a different nature from that of the first reformers, though it is not doubted but their cause in general was the cause of God and truth. His subjoining to this answer, "That John Baptist and divers others of the Prophets did no miracles," will not prove his credentials: For though, "John did no miracles," John, x. 41. he prophesied of future, and (to man) contingent events, and his predictions proved true. Besides, there were many visible appearances and audible voices, from heaven, which openly attested the truth of his mission. The other Prophets predicted also future events; the accomplishment therefore, of what they predicted, had they no other extraordinary testimonials, with which most, if not all, of them were accompanied, demonstrably proved their divine call and mission.

Mr. Phipps observes, with respect to the paragraph before the last, that, "the same answer, to the same objection, is as just and valid from Barclay and his friends, as from the primitive Protestants, supposing their pretensions in this case were different from those of the Quakers." "For," says he, "the answer is to the objection, and if it obviate that, and be a true answer, it has nothing to do with any thing further." But his opponent cannot help

help thinking, that if persons adopt an answer to an objection, which does not arise from their principles and pretensions, so naturally and properly, as from the doctrines and professions of those from whom they borrow it, they really are chargeable with at least a misapplication and perversion of it. However, be this as it may, we deny it to be true, when adopted by the Quakers. Though it is asserted, "that Barclay, and his brethren preached no new gospel, different from that which the Apostles and Evangelists preached," we presume it will appear in the following sheets, that they actually did preach something, that they called a gospel, which was unknown to, or else rejected by, the New Testament writers.

Mr. Phipps goes on to assert, with a confidence which is very remarkable, P. 10. that the pretensions of the Protestants are the same with the Quakers, and that, "the primitive ones," (without any limitation) "bore testimony to the reality and necessity of the immediate inspiration of the Holy Ghost, their own speeches and writings plentifully witness, both in the book of martyrs, and other tracts," and then he gives us a list.

But, unless these worthy persons were immediately inspired by the Holy Ghost, without conviction from the external evidence of revelation, with those views of religion for which they suffered and died, their testimony, did we admit their authority, is not in point. Will Mr. Phipps assert, or attempt to prove, that any one of them became acquainted with the Gospel of Christ Jesus, by immediate internal revelation, without light from the sacred writings, or other good books, the authors of which had borrowed from them? With respect to Tyndal and Hufs, the only persons of distinguished note mentioned, all the writers of their lives, and faithful historians, who have had occasion to speak upon this subject, that ever Mr. Phipps's opponent has seen, unanimously testify,

that they received their knowledge of Christianity, by some common means of information, from the writings of the New Testament, and the publications of Wickliffe. It was now a distinguishing article of Wickliffe's creed, as appears from his publications, whilst professor at Oxford, "that the New Testament, or Gospel, is a perfect rule of life and manners, and ought to be read by the people *." And this was doubtless the confirmed opinion of Huss, his disciple. Here we appeal to the letter written by him to all the faithful in Bohemia, from Constance, when imprisoned, for what he thought truth, as well as to the defence he made of his principles there, or in any of his writings. [Acts and Monuments] In this epistle, he desires his friends to judge of what he had written and spoken, by "the verity of God's word," and not by the motion of the Spirit within them. William Tyndal, if he be the same person (as is supposed, knowing of no other author of that name) who gave us one of the first English translations of the Bible, was evidently of the Lutheran party, and is allowed to have received great light from that eminent reformer's writings, with whom he had an interview in Germany; and in his prefaces to the several books of the Bible, and notes on particular passages, it is unquestionably evident, that he did, with the rest of his Protestant brethren, allow the true sense of the Scriptures to be a perfect standard of faith and manners.

Without entering into particular proofs, upon this point, and omitting many quotations, which were selected for this purpose, we may observe, that these testimonies, which Mr. P. has produced, from his list of Protestants, taking them in the sense in which the words were then used and understood, prove nothing more than this, that these men believed they

* See Gilpin's life of Wickliffe.

had been guided by the Holy Ghost, by the means and opportunities for instruction and edification they had enjoyed, to those views of Christ and his religion, which they professed; and this same Spirit gave them, they apprehended, the most pleasing sensations of mind, under their influence, whilst suffering for them. All this is not objected to: But if more can reasonably be drawn from them, their testimony is not admitted, and we oppose it, upon the same principles on which we object to the pretences of the Quakers.

However, there is no necessity to investigate the sentiments of Hufs, the pious Mr. Prest, or the two others mentioned by Mr. Phipps; they might have honestly and devoutly professed *this* or *that*, we won't dispute it with him further. But it is not apprehended, that any person of reading, who is acquainted with the history of Protestantism, would ever have imagined that Mr. Phipps's catalogue of the primitive Protestants, contains the persons to whom Barclay refers. Without observing, that he could not allow of the sentiments of some of them, relative to predestination, justification, &c. which surely he ought to do, if he supposes them led by the Spirit, according to his high notions of his immediate influence; we must presume to set most of them aside, in the case before us, and turn our thoughts to a more numerous and respectable list of worthies, who have been most renowned amongst the reformed churches. Mr. P. will excuse his being told, that the men of the greatest note, for piety, virtue, and learning, amongst those who were first called Protestants, according to the judgment of most writers, if not all, but himself, are Luther, Carolostad, Melancton, Martin Bucer, Zuingle, Calvin, and several other eminent persons, who were joined with them in opposing monkish superstition and bigotry, with all the base and cruel usurpation of the Popish hierarchy: And the name of

Protestants was first given to some of these reformers, and their adherents, upon the account of that protest, which was made by the princes that countenanced them, at the Diet held in the town of Spire, 1529. In this famous protest there is this clause, which deserves Mr. Phipps's particular notice, "that there was nothing more certain, than the word of God itself, which explains itself, and therefore they would take care, that nothing else should be taught, but the Old and New Testament in their purity; that they are the only infallible rule, and that all human traditions are uncertain." [Life of Luther] We refer him also to the Augustan Confession, which several of the worthies above-mentioned, either drew up, or inspected and approved, where he will find the same sentiment expressed, if possible, in stronger language.

Besides this, we could produce a long list of instances, by which it would be most manifest, if it were necessary, that in all their disputes with Papists, and one another, they never appealed, for the proof of their sentiments, to the motion of the Spirit within them, but to the Scripture and right reason: To these Luther appealed, at Augsburg; nor does it appear, that his brethren ever set up any other perfect rule or judge of controversies.

It is a commonly received truth, which, most sects of Protestants, however, they may differ in other respects, agree in, as harmoniously as the Quakers do in their notion of the light within, — That the Bible is the religion of Protestants; and a writer who would presume to affirm, that the venerable primitive Protestants above-mentioned, did not submit all their principles and religious practices, or at least profess so to do, to the authority of a written revelation, as a perfect rule, in opposition to every other pretended standard within or without them, deserves no credit: He flies in the face of the most authentic histories,
and

and denies what the Papists themselves have generally allowed, though their most inveterate enemies.

One cannot help thinking what a pretty figure Luther would have made, if he had pretended to have reasoned with Tetzels, Eckius, his opposers at Augsburg, or with any others, in his public disputes with the Papists, as George Fox did with many of all persuasions that opposed him. There is no room to question, but the artful emissaries of Rome, would soon have appealed to the voice of the Lord within them, and would have as positively asserted their internal, immediate, infallible inspiration, as Luther could have done; had this been thought of by him, as a superior standard to the sense of a written revelation. Nay we find, by a fact, what some of the primitive Protestants thought of the sect of the Anabaptists*, who, somewhat like a modern sect, held in great contempt all the exteriors of religion, even reading the Scriptures publicly, and such preaching as enforced upon the consciences of men the sense of the divine writings, referring every thing to the "*inward word*," (as they call it) that is, to inspirations, revelations, and prophecies, which many of them pretended continually to receive: But Luther and his brethren soon discovered the error of their doctrines, and bore a faithful testimony against them, hereby showing us how opposite they were to any pretensions of this kind †.

To conclude this number.—What is the pretension of Barclay? To the same infallible call of the Spirit of God, which the Apostles were blessed with. This

* Persons of very different sentiments and characters from our Anabaptists.

† Muncer, the Apostle of these Anabaptists, pretended to an inward and divine call from God, to preach his principles; Luther says, in reply to him, "Let him be asked, who made him a teacher of religion? If he answers, God; let him prove it, by a visible miracle: For it is by such signs that God declares himself, when he gives an extraordinary commission." Sleidan, Lib. 5. Luth. de votis monast. Epist. ad Frid. Sax. Ducem ap. Chytracum.

Mr.

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Mr. Phipps asserts of the Apologist and his brethren : Then surely he ought to be attended to, if this were to be allowed (for which however we have seen there is no proof), in the same manner, or with the same respect, as we attend to the apostles of Jesus. But it has been clearly shown, that the primitive Protestants made no such assertion concerning their call : Their pretensions, Gospel, and main scheme of religion, were materially different from the Quakers ; for they never presumed to set up their dictates, upon an equality with the writings and sayings of the apostles and prophets, as George Fox did, and in diametrical opposition to Barclay's doctrine, openly and constantly avowed the Scriptures to be a primary, adequate, and perfect rule of faith, experience, and practice.

If Mr. Phipps then be honest and ingenuous, he will frankly acknowledge, that he has either mistaken who the primitive protestants were, or ascribed opinions to them which they openly disclaimed.

4. On prophecy, and particularly Mr. Phipps's list of prophets.

The letter-writer, in his epistle to Dr. Formey, P. 62. expressed himself in these words : " Before I conclude I would observe, in the general, I have as mean an opinion of the pretended miracles (in which I included the pretended gift of foresight of what will happen) of *these* latter ages, as also most of those that have been pretended to since the time of the apostles, as Dr. Formey, Dr. Middleton, or most other free enquirers, at least such as I have seen ; being of opinion that they have mostly been conceived through superstition, and owe their credit to the credulity of the times : " How the paragraph stands in the second edition of this pamphlet, we know not, but this is a faithful copy of it, as it stands in the first.

Not-

Notwithstanding Mr. Phipps, with an air of triumph, has endeavoured to give this passage a different meaning, from that in which his opponent understood it, in order to prevent a consequence which is disagreeable to him, the following remarks, it is presumed, will fully justify the first interpretation, and also the conclusion drawn from it.

Here seems evidently to have been two kinds of miracles which Mr. Barclay had in his thoughts—“the pretended miracles of these latter ages,” in which he includes “the supposed gift of prophecy,” and, “most of those which had been pretended to since the time of the apostles.” The former, without any exception, he has a mean opinion of, and “most” of the other, though he seems to allow some of these to have been genuine: But those which were genuine, he plainly supposes, were “pretended to,” as well as those which were not so; for he appears most unquestionably to use the word “pretended,” not in the sense in which Mr. Phipps would take it, but as signifying indefinitely the laying claim to a thing, whether it be with truth and justice or not, which is the primary meaning of the word. Mr. Phipps’s evasions and quibbles then, which he founds upon the words “most” and “pretended,” are truly contemptible, and unworthy the character of a fair and honest writer.

Besides, our interpretation of this passage is put beyond all manner of doubt, by the writer’s declaring, that “he had as mean an opinion of both these kinds of miracles, as Dr. Formey and Dr. Middleton:” But it is well known, that Formey and Middleton had no good opinion of the miracles which Fox, or the prophecies which Barclay’s friends, pretended to; they certainly deemed them vain pretensions, and either laughed at the claimants for their folly, or pitied them for their presumption. Here then we have a notorious instance of the Spirit of a modern Quaker, dif-

differing from that of Fox and Barclay's. And it is also most evident that Mr. Phipps's spirit and Mr. B-s-y's are opposite to each other.

Upon the subject of prophecy, P. 18. understanding by it the prediction of future events, Mr. P. intimates and supposes, that we have yet remaining very probable evidences of its real subsistence in these latter ages, that is, since the first rise of the Quakers; accordingly he produces three prophets and their prophecies, from Sewell's history of the Quakers, and at the close observes, "I hope these instances may suffice, in answer to the author before me."

To this the author may answer, in the words of Mr. B-s-y, P. 62. "he is of opinion they have mostly been conceived through superstition, and owe their credit to the credulity of the times."

But he has further to observe, it must be remembered, that Mr. Sewell was himself a Quaker, and that therefore his testimony may justly be suspected, as he wrote after these prophecies were given out, and supposed to be fulfilled, and was a person deeply interested in the credit of Quakerism. For though he might have been an honest man, the marvellous cast of his ~~test~~ might have carried his imagination beyond the bounds of solid and impartial observation; which, we all know, has too often been the case.

Besides, it is somewhat remarkable, that Mr. Phipps should refer us more than one hundred years back, to prove to us, there had been a Spirit of prophecy among them. Why had he not produced some in our days? Then we could have examined into the facts, and have been able to judge fully of these pretensions. Could he produce one prophet or prophetess now, who should predict any future contingent event, of which there was no probability when the prophecy was given forth; upon the fulfilment of it, we would allow the Spirit of prophecy is not ceased, and think ourselves bound to enquire

faithly and impartially into the design of providence in bestowing such a gift. As it does appear to us, that the religious cause which the Quakers espouse, is not the same with that of Jesus and his Apostles, as we find it in the New Testament, we do, with propriety, call upon Mr. Phipps in this manner, to produce more recent instances, than those he has referred us to; since their reputation and authority as prophets, is supported by no other evidence than that of the zealous testimony of his brethren.

It may be still further observed, that the subject matter of these prophecies, which Mr. Phipps quotes, contains little or nothing but mere conjectures, arising from the circumstances of the times; on a supposition, that they are faithfully recorded by the historian, without any additions. This is particularly the case with Wenlock: "He believed, that the court should never take Quakers lives from them." George Bishop's is much of the same nature: He wrote a predictive warning to the king and parliament, which Mr. P. tells us was dreadfully fulfilled, P. 20. in the breaking out of the pestilence, in the Dutch war, and the fire of London; though he did not specify the particular plagues (as the prophets of the Old Testament did to those whom they prophesied against) which God was to inflict upon the heads of the nation; neither does it appear, that the Dutch war, and fire of London, came upon them, with greater vengeance than upon others, or that the Quakers were exempted from these calamities, more than the king and parliament, or the main bulk of the nation. With respect to the dreadful fire in sixteen hundred sixty-six, it has never been intimated, that the Quakers in general had any apprehensions of it, or that any of them, who dwelt in London, where the fire raged, were so provident as to secure their property; which they certainly would have done, if they had believed Bishop's prophecy, and that it referred to any such calamity.

A writer who published a book intituled, "*The Snake in the grass*," not many years after, who never has been contradicted in this particular, as I can find, by any of his opponents, thus expresses himself — "It is well known, that the Quakers in London did suffer as much by the fire as the rest of their neighbours, and were as much surpris'd by it; as themselves have confess'd." Charles Leslie's works, Vol. II. Sect. 22. P. 149.

But, if Mr. Phipps will insist upon it, that Edward Burrough and George Bishop were true Prophets, we must insist upon it also, that he will prove *all* their predictive warnings were punctually fulfilled. There are, however, many which Leslie, Bugg, and Pickworth, have produced, from the first editions of their papers and books (though they might have been altered in later editions) that the ablest defenders of the Quakers cannot, with any credit, attempt to justify: Nay, I have that opinion of Mr. Phipps's judgment and character, that if he has ever perused them, in the first editions of their publications, I apprehend, he has not only thought them mistaken effusions of a heated imagination, but a disgrace to his party.

As, however, it would be foreign to my purpose, in this treatise, to produce the extravagant reveries of many of the Quakers, in the last century, several of which I have now by me, in some writings of unquestionable credit, I shall say nothing further at present, upon the subject of prophecy: There is the less occasion for it too, since I am well informed, that some of Mr. Phipps's own friends disapprove of this article in his observations, are of a different opinion with him upon this point, and, out of regard for his credit as a writer, wish he had never inserted it.

C H A P. IV.

Some terms and distinctions of Mr. Barclay examined, respecting the seat or organ of knowledge.

IN his friendly preface to the reader, he tells us, "What he had written, comes more from his heart than his head." And, under proposition the second, section the first, he expresses himself in these words, "For the better understanding then of this proposition, we do distinguish between the certain knowledge of God, and the uncertain; betwixt the spiritual knowledge and the literal; the saving heart knowledge, and soaring, airy, head knowledge. The last, we confess, may be divers ways obtained; but the first, by no other way, than the inward immediate manifestation and revelation of God's Spirit, shining in and upon the heart, enlightening and opening the understanding."

In another place, P. 144. he writes as follows, referring to what he had advanced under the second proposition, "A man may, by his rational principle, apprehend in his brain, and in the notion, a knowledge of God and spiritual things, yet, that being not the right organ, as in the second proposition hath more at length been signified, it cannot profit him toward salvation."

The first quotation evidently points out to us, two seats or faculties of knowledge, the one in "the head," the other in "the heart;" the former "soaring," "airy," "uncertain," "literal," the latter "certain," "spiritual," "saving." Upon a deliberate reflection on the operations of his own mind, the writer of this treatise is unable to discover the propriety of these distinctions. He remembers very well the time, when his mind was not taken up with the most important concerns of religion, and those views, by which,

he apprehends, the Spirit of the Lord afterwards influenced him to forsake his sins, and turn unto the Lord; yet, he is intirely ignorant of any other seat of knowledge in himself, but that of the understanding, by which he means, the soul viewing present, or recollecting absent or past objects, which it has been acquainted with: Nor has he ever yet discovered two principles of intelligence, the one expressing itself in one part of his animal frame, and the other in another part of it.

It is presumed also, that the distinction of "literal" and "spiritual knowledge" can mean no more than this, that a person may have a verbal and grammatical acquaintance with a passage, but not the full meaning and sense of the writer: As for instance, any allegorical passage of a prophet, may be grammatically understood by a person, which is properly a "literal" knowledge of it, but yet he knows not the characters, circumstances, or facts, meant by the prophet; in this case, he has not the "spiritual" knowledge of it. If any thing more can, with any sense or meaning, be intended by the term "spiritual," Mr. Phipps, or any one of his brethren, must let us know what it is. There is another distinction, which it may not be amiss to take some notice of: It is that of "speculative" and "practical" knowledge. If by "speculation" be meant, the viewing propositions as they are, with all the evidence that attends them, it may be denied, that persons can have a true "speculative" knowledge of the doctrines of Christianity, without finding them also powerful springs of action influencing their temper and practice; for it is apprehended, that genuine Christianity is "a doctrine according to godliness," 1 Tim. vi. 3. It contains the grandest views of the perfections of God, the rectitude of his government, the righteousness of his laws, and the op-
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position of his nature to all manner of impurity, even in the manifestation of his forgiving goodness to the ungodly, through the faith of Jesus: It represents God as showing mercy to the hell-deserving, that he may reconcile their hearts unto himself; for which reason the Gospel is called "the word of reconciliation," 2 Cor.-v. 19. In short, if there be any principles, which will affect the consciences of men, when understood and believed; if there be any, that will raise the hopes of the guilty and distressed; if there be any, that will enlarge the heart with gratitude, and fire it with love; if there be any, that will represent God in the most venerable, and yet amiable light; if there be any, that will make sin detestable and horrible, and righteousness and holiness pleasing, and to appear, most conducive to our happiness; and if there be any, that can be formed, to affect all the springs of human hope and action, and to inspire the soul with vigour and constancy, — they are the doctrines, they are the sentiments, which were taught by Jesus and his Apostles, and which are plainly expressed in the New Testament. It cannot be conceived, how the Spirit of God can reveal any thing more affecting, more practical, more spiritual, and more sublime, to persons of this age; supposing we admitted the immediate inspiration of suggestion was not ceased, or, at least, not unknown in the present and some former generations.

If then a person professes that heart-affecting system of hope and action, *Christianity*, and be not godly, righteous, temperate, and merciful; its most interesting truths, in their real import, dwell not in him: His apprehensions of it are materially defective.

'Tis well known, however, that many serious honest people use these distinctions, which we have been considering, in a very good sense. By "speculative" and "head knowledge," they mean, such superficial, trifling,

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trifling, and erroneous conceptions of the most important discoveries of revelation, as never engage the governing affections and dispositions of the mind, in the true service of God. They intend not to intimate, that a man has two principles of intelligence, or that the apprehensions of a person, who is merely a warm stickler for a party, a mighty disputant for its distinguishing tenets, and a master of words and human science, without having his heart and life in fact influenced by the Spirit and power of real christian godliness—they mean not to intimate, we think, that he has the same views of that comfortable, beautiful, and purifying religion, which those have, who appear to be prevailingly directed and governed by its divine import, and place their happiness in regulating their affections and actions, according to its holy doctrines and precepts.

But, when such an ingenious and subtle writer as Mr. Barclay uses this language, and with a manifest view to found a system upon it, it is not only allowable, but necessary, to examine into its fitness and propriety; and if he does not mean, in the second quotation, placed at the beginning of this chapter, to set aside man's rational principle, as the instrument, medium, faculty, or, if you please, seat of the saving knowledge of God, and spiritual things, and to introduce another organ, or repository, of intelligence or knowledge, it is presumed he has no meaning at all: it will appear, however, that we have not mistaken him, when we come afterwards to consider some other things, which he lays a great stress upon in his Apology.

Other mystic writers, of no small repute, have expressed themselves in much the same manner as Mr. Barclay, though, it is owned, to establish a different system from his: the consequence of which has been, that the honest reader has been sometimes apt to conclude, that there must be some new natural faculty
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implanted within him, before he can commence Christian, or be saved. This has been argued too, from those passages of Scripture, where God is said to give "the hearing ear," the "understanding heart," "eyes to see," "a new heart," and the like: But if these passages are to be understood literally, why not others, where it is said, that "he will take away the "stony heart, and give them a heart of flesh; Ezek. "xxxvi. 26?" And then we must suppose, that the sinner has really a heart of flint, which must be pulled out from within him, and a heart of real flesh afterwards implanted in its stead: But this is so gross an interpretation, and so palpably false, that it appears shocking to every man of common sense. The least reflection will suggest, to every impartial person, the proper meaning of these expressions, and that there is a beauty, strength, and propriety, in them, when taken in a moral sense, or as relating to the temper, turn or disposition of the mind; but the grossest absurdity, in understanding them in a literal and natural.

To suppose, however, any new organ for intelligence, or natural power for thinking or willing, is given to the soul, at conversion or regeneration; is to suppose what I never yet saw proved: It is to conjecture contrary to the plain sense of Scripture, and universal experience and fact: It is to obscure the plainest subject, to wrap one's-self up in mystery, and, from a fond conceit of one's own experience, to attribute something to the influence of the Deity, that never had an existence, any where but in our own imaginations.

The reader will readily see the importance of these remarks, when he considers that Mr. Barclay said, it was necessary to make this distinction concerning knowledge, in order to build upon it his notion of internal, immediate revelation.

Mr. Phipps, in his observations upon this section, would put the sayings and distinctions of Barclay, which have been exploded, upon the same footing with
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with the language and metaphors of Scripture : But the comparison will not hold. For the Apologist evidently means, if any sense at all can be given to his expressions, that the rational principle in man, is not the right organ or faculty, by which we know God, and apprehend spiritual things. It may be justly said then, in his own words, that Mr. P. in what he observes on this part of the section, "idly fancies he is" "satirizing his opponent, whilst he is only ludicrously" "trifling with his own manifest perversion."

Besides this, it must give pain to every impartial friend of Mr. P. when it is observed, what a poor vain subterfuge he has recourse to, in order to make the Apologist either consistent with himself or common sense : He expresses himself thus ; P. 23. "Barclay's" "doctrine is, that the Holy Spirit communicates not" "a natural faculty, but itself, to the faithful soul," "and becomes to it a new principle wherein, or as" "an organ whereby, it is capacitated rightly to understand religious truth."

Without asking Mr. P. how a person becomes "faithful," in order that he may have this "principle" or "organ," it is most certainly a very low and base representation, which makes the almighty and infinitely wise Spirit, a *mere organ* of thought to his imperfect creatures. But did we allow him the propriety of this remark, and that it is a just description of Barclay's sentiments, it is still difficult, if not impossible, to reconcile it, with what we have before quoted from the Apology : For we demand of Mr. Phipps, Whether the Soul, by this divine principle or organ, which is the "Holy Spirit itself," discerns truth, or not ? If she does *not*, she can never be said to understand it in any sense whatsoever : If she *does*, is it by any power, faculty, or exertion, that can be understood to be different from the rational principle in man ? Supposing then she be assisted, influenced, and taught, by the Spirit of God, it is the soul, by her

her power or capacity of viewing and discerning objects, which understands the truth; or, to use Mr. Barclay's expression, the soul, by her rational faculty, or principle, that views, apprehends, and receives it; or otherwise the Spirit cannot be her organ of thought at all: For how can it be the organ of thought, "whereby the soul is rightly capacitated to understand divine truth," if she never be hereby enabled to apprehend and understand it herself? The Spirit's understanding it within a person, will be of no advantage to the soul, unless she herself discerns and believes it: For the Holy Ghost, or "*light within*," which are the same thing, according to Messrs. Barclay and Phipps, [Observations, P. 23] "is not only distinct, but of a different nature, from the soul of man, and its faculties."

However, without enlarging any further here, the Observator himself shall answer Mr. Barclay: For he asserts, P. 22. that "by heart-knowledge is meant, that which is experimentally and deeply rooted in the soul, or *rational spirit* of man:" Mr. Barclay then, we apprehend, must be mistaken, if his defender be right, when he asserts, that this experimental saving knowledge cannot be apprehended by the rational principle in man, because it is not the right organ.

For where the difference is, between "*rational spirit*," and "*rational principle*," or its being placed in the one, and yet not apprehended by the other, we will leave Mr. P. with his usual dexterity, to make out.

C H A P. V.

1. *A concession of the Letter-Writer.* 2. *Messrs. Barclay's and Phipps's notion of the term Revelation inaccurate and unusual.* 3. *The main question in debate fairly stated, and one of Mr. Barclay's arguments for the affirmative confuted.* 4. *His five Assertions under his Second proposition, examined, and shown to be inconclusive.* 5. *His proofs from Scripture examined, and shown to be founded upon a mistake of the true sense of those passages he quotes.* 6. *Some of Mr. Phipps's best additional remarks considered.* 7. *The religious opinions and practices of some of his Heathen brethren, whose sayings he is so fond of, produced.* 8. *An appeal to Scripture, reason, and fact, against the Quakers notion of internal immediate revelation.*

1. Concession of the Letter-Writer, with some other remarks.

IN the first edition of this chapter, it was apprehended, that Mr. Barclay's notion of "*internal, immediate, objective revelation,*" was that which may be deemed purely metaphysical: By which was meant, God's communicating ideas and sentiments to the soul, without their being clothed with terms and expressions that are analogous to the bodily senses, or without the mind's conceiving and operating in connexion with these. It cannot, however, be comprehended, how a person can have any ideas, on this side the grave, either sleeping or waking, in a trance, or out of one, without some expressions, terms, or words, which are suited to his present condition, as a being, composed of mind and matter; and it must be very clear to every impartial observer, that the mind not only expresses itself, to others, through the bodily senses,

senses, but forms and compares ideas, or exercises all its thoughts, according to its intimate connexion with this organized body. Hence it is concluded, that the revelations to the Patriarchs, Prophets, and Apostles, though they might some of them have been without the instrumentality of any visible or external means, were, notwithstanding, by what we may call inward voices, visions, or something, by which a scene was painted before the mind *, so that it should conceive and understand, according to its most intimate connexion with a body, formed with senses or organs suited to its present state. Therefore, though the sentiments, in any case, were revealed objectively to the mind, and not first to the bodily senses, yet the apprehensions and conceptions it immediately formed of them, were clothed with the common terms of human language, and whilst it was employed about them, it used, by the imagination at least, the bodily senses †.

It never was my intention to deny, that the Prophets and Apostles had an immediate revelation from God, nor can Mr. Phipps, it is believed, upon cool and impartial reflection, think it was, neither can he conclude, whilst he exercises any candor, unless it be from detached passages, without considering their connexion, that it was my purpose to deny internal visions, or that God ever did, in any case, reveal himself to the souls of his people, in former ages, without some visible appearance to the bodily eye, or a real sound in the air which conveyed sentiments to the mind through the organ of hearing. It will appear,

* An instance of this we have in *the Revelation of John*.

† That this was my meaning, appears from the questions asked, p. 18. "Can we conceive of any sentiments distinct from terms?" "Have we any ideas, sleeping or waking,* but what are clothed, as they stand in our minds, with the common terms of human language? Does the soul ever think, in this state, without using, by the imagination at least, some of the bodily senses?"

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under the next article, that the notion of revelation which Mr. Barclay has adopted, and his manner of describing it, implies in it, if there be any meaning in words, something *more than, or different from, The discovery or manifestation of religious sentiments to the mind*, by either internal visions, dreams, or any objective immediate influence of the Spirit whatever, and consequently what I was opposing was this, and not that great truth before-mentioned, which Mr. Phipps would, with much pleasure, have proved me to have rejected. However, to convince him that I write not for victory, but rather for the sake of truth, and that I am not blind, at least, to *all* my infirmities, nor ashamed to acknowledge a few of them, I will admit, that some of his exceptions to my use of the term "bodily senses" are just, and that I did not apply this phrase with accuracy, precision, and proper explication: An acknowledgment, which I am so far from thinking a disgrace, that, to make it, appears to me rather my duty and honour.

Mr. P, sets off, in his observations upon this chapter, with the following sentence: "I now come to— the principal point of our author's opposition." But this is not allowed, as he afterwards represents the subject, to be the principal point in dispute, neither does it determine the main question in debate; for should it have been proved, that the Prophets and Apostles had the same kind of inspiration which we thought Mr. Barclay laid claim to, still it remains to be proved, that he and his followers were thus inspired,

2. The Quakers notion of Revelation considered.

Let us next inquire further more particularly into the Quakers sense of "REVELATION," and whether Barclay's and his Defendant's notion of it be just.

If Mr. Phipps and his opponent affix different ideas to the same word, they must not only mistake
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one another, but will most likely, in some particulars, not so much contend about things as terms; which is such a low kind of controversy, that it is not worthy our attention, nor that of any sober-minded men.

However, it appears more than probable to me, upon the most candid and impartial consideration that I am capable of, from what Messrs. Barclay and Phipps affirm of "their inward light," that they had some unusual and indefensible notion of the revelation of the Spirit. The latter says, P. 43. that "divine light is the subject of inward sensation, and is not to be communicated from one to the other, either by reasoning or verbal description." Now if this be the case, does it not seem to imply, that it must be a revelation of something not understood? Or, a communication of something to the mind, of which the soul has no conception*? But does not their using of the term, in this sense, imply a manifest contradiction? Can that be called, with any propriety, a revelation, which conveys to the mind no ideas?

The same writer observes, P. 45. "that his opponent mistakes Mr. Barclay, when he thinks he means a revelation, merely ideal†, whereas the Apostol^{ist} frequently declares he intends objective revelation." Here one cannot help thinking, that

* The modus of communication, in any extraordinary immediate revelation, cannot indeed be conveyed to another, but the things communicated, certainly may be conveyed to him: This is what we are speaking of here.

† By the word "ideal," is sometimes meant, that which has no foundation in truth and nature, or that which is merely imaginary, but here Mr. P. must intend by it, if he would oppose him with whom he contends, a revelation of ideas, or sentiments to the mind; and that this is his meaning, is plain from the whole paragraph, "I mean," says the letter writer. "that by which the Deity produces ideas in the mind, &c." "But this," adds Mr. P. "is not the sense of Barclay. 'Tis only our author's mistake concerning it, who thinks he means a revelation, merely ideal." See his Pamphlet, P. 44.

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by "*objective* revelation" is meant, the communication of something more than ideas or sentiments. We have a right to ask what this is? It is rather an unhappiness, that Mr. Phipps did not tell us. Should it be said in their language, "The Spirit communicates himself, or acts upon the mind, with a divine power, or energy," this is not in itself revelation, for where revelation is, even though it be by the Spirit, there must be the discovery of something not known before, yea, some ideas or sentiments, or else, we apprehend, it cannot be properly called a revelation at all.

Our animal frame, it is believed, is supported, and life continued, by the constant energy and presence of the Deity, though we cannot, any of us, explain how his power operates upon us, for it is "in him we live, and move, and have our being;" Acts, xvii. 28. But we are not conscious or sensible of his energy, distinct from the means by which he supports us, nor can this, with any truth and justice, be called *revelation* †.

Mr. Barclay tells us, Apol. P. 66. "that the secret light which shines in the heart, and reproves unrighteousness, is the small beginning of the revelation of God's Spirit, which was first sent into the world to reprove it of sin." In other places, he represents "the *light within*," as "a little small thing," that inwardly and effectually works, and as, *ibid.* P. 353. "having a life, power, and virtue in it, that is superior for satisfying weary and afflicted souls, to the best and purest words of Scripture *."

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† I do not say, that the Apologist calls this revelation, though he appears to me to think some things the effects of it, which, no more belong to it than this does.

* If the Apologist here intends to assert the insufficiency of true Scripture knowledge, then I would observe, that "the best words of Scripture," one would think, are, those which convey the most

In his observations on silent waiting in worship, which he declares to be absolutely necessary for the performance of any duty acceptably, and the first step to the fear of God, he says, P. 382. "*that a person should not only be silent as to words, and even abstain from all their own thoughts, imaginations, and desires, but also from thinking or doing any thing* †:" Were there

most important and interesting truths of Christianity; such as have as great a tendency to support and affect the heart, as any that ever were revealed to Geogre Fox, Robert Barclay, or Mr. J. Phipps.

† Section 10th, Barclay tells us, that "the true spiritual silent worship of God," which he is professedly explaining, "is not only an outward silence of the body, but an inward silence of the mind, from all its own imaginations and self-cogitations." Section 17th, in the objection, he calls it, "doing or thinking no-thing." From which it is evident, that the primary leading part of the Quakers system of devotion, is, *an abstraction of the mind from all its ideas, and a perfect stillness from all thinking*: But is this possible? There is no Quaker can say, with a safe conscience, he ever experienced it. I may be bold to affirm, that Barclay himself, never did. Let any man try to do it, and he will immediately fail in the attempt. Though the great Locke denied the soul's activity, in some instances, when men were sleeping or swooning, yet, in his Essay on the Human Understanding, Vol. I. book ii. chap. 1 sect. 11. he says, "I grant, that the soul, in a waking man, is never without thought, because it is the condition of being awake." Likewise that judicious Philosopher, Mr. Baxter, who wrote those volumes, intitled, An Enquiry into the nature of the Human Soul, Vol. I. P. 233. says, "That activity and perceptivity must always belong to an immaterial substance," such as he attempts to shew the mind to be. P. 262. he affirms, "It is not in a waking man's power, to banish action and perception from him," that is, from his mind. One may perhaps, more readily believe, that Plotin, and Porphyry had a vision of God, without ideas, than that ever Barclay, or any other Quaker, obtained such a silence in their minds, as enabled them to abstain from thinking or doing any thing. Their whole scheme, therefore, of silent waiting in worship, though it may agree with the Quietists among the Papists, and the Pietists of Germany, is most assuredly founded upon a thing, which is altogether impracticable and impossible: We may add, this is also confessed by some, who not only call themselves, but are allowed by their brethren to be, Quakers.

Barclay's

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there any thing, however, revealed to the mind, it would immediately be called to employ itself about it.

If Mr. Barclay then or his defender, who has attempted to explain his meaning to us, have any idea of a revelation from the Spirit of God, it must be, as appears from the forementioned quotations, something of a power, or energy upon the mind; for they tell us, it is a subject of inward sensation, but is not communicable — That it is not merely ideal — That it has a life, power, and virtue in it — And that the soul must not think, or exercise itself about it, when receiving it. Let the reader look forward to chapter the sixth of this treatise, and he will be fully convinced, from what they say of “the light within,” and “the Gospel,” which Barclay make the same, that they mean by immediate revelation, not any discovery of sentiments to the mind — Or the manifestation of any transforming view of the divine character to the soul — Or any thing of good

Barclay’s doctrine of “silent waiting in worship” being confuted, the Quakers notion of “the ministry” falls to the ground with it; for, according to him, (See Apol. Prop. XI. Sections 7, 8, 9, 10, &c.) there cannot ordinarily be either preaching, or vocal praying, unless their ministers have previously prepared themselves, either before they come to, or at, the place of worship, by silent waiting, conformably to his notion of it.

What a likeness there is between the notions of the Apologist, upon this subject, and those of the Quietists, may be seen from the following quotation, from Michael de Molinos, the author of that sect, [Spiritual Guide first published in Italy, 1675, (1689. P. 72. chap. 16.)] “By not speaking, not desiring, and not thinking, one arrives at the true and perfect mystical silence, wherein God speaks with the soul, communicates himself to it, and in the abyss of its own depth, teacheth it the most perfect and exalted wisdom.”

This is truly sublime!

“The Spiritual Guide” is a book in high repute with many of the most serious Quakers: And no wonder, for though the author was a Papist, it contains the very quintessence of their mysterious system.

sense which may be perceived or understood : But divine revelation, which is particular, immediate, and objective, with all judicious writers and speakers on religious subjects, who use terms properly, signifies, the discovery of truths to the soul, or of words conveying ideas, which in after time were to be fully understood, (which was the case with some of the Prophets) as far as the human mind was able to comprehend their heavenly and sublime nature.

The Patriarchs, Prophets, Apostles, and first Christians, who had an extraordinary revelation, were sensible of what was revealed to them : Their thoughts were employed about it ; and they could, and did, many of them speak or write concerning it to others, in language that was intelligible. When professed Christians therefore of any sect now, pretend to have any thing revealed to them in the same extraordinary way, and yet declare it to be incommunicable, unintelligible, or what cannot be understood by another, unless he is favoured with the same extraordinary means of revelation himself, it is reasonable, just, and far from being a calumny, to say of them, “ they darken counsel by words,” Job, xxxviii. 2. and pretend to they know not what.

We may venture to affirm, that in every dictionary and book in our language, of any reputation, the derivation of the word both in Greek and English, and the constant use of it by the writers of the Old and New Testament,—are all against the signification, which Barclay and his defender would annex to it.

3. The main question in debate upon this subject stated, and the Quakers defence of the affirmative considered, and shown to be inconclusive.

All that can be intended, by “ *internal, immediate, objective revelation,*” (unless it be made to consist in the mere inexplicable operation of divine power,
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without the communication of ideas, which appears to us extremely absurd) we apprehend to be this, *A discovery of truth to the mind, by the Spirit, without information from books, conversation, or any human means of instruction*: Such was the revelation, we allow, that Noah, Abraham, Moses, John the Baptist, and Paul, were blessed with, though we cannot admit that these were inspired in that metaphysical manner before exploded. The question then is, and it is hoped the reader will particularly observe it, *Whether all now have, or may have, this kind of immediate and infallible revelation, and whether it be necessary to Salvation?*

Mr. Barclay asserts it is; "the certain, spiritual, saving, heart-knowledge of God," says he, p. 20. "can be obtained by no other way, than the inward, immediate manifestation and revelation of God's Spirit *."

To establish his side of the question, he reasons thus: — "If then such as have all the other means of knowledge, P. 25. and are sufficiently learned therein, whether it be the letter of the Scripture, &c. without their being led by the Spirit of God. — And if the inward and immediate revelation of God's Spirit in the heart, in such as have been altogether ignorant of some, and but very little skilled in others, of these means of obtaining knowledge, hath brought them to salvation, — then it will necessarily and infallibly follow, that inward and immediate revelation, is the only sure and certain way to attain the true and saving knowledge of God. — But," says he, "the first is true, therefore the last."

* Yet Mr. Phipps allows, p. 65. "that God does sometimes bless instrumental means to the people, in the conveyance of the Gospel." But, how this accords with Mr. Barclay's saying, "the saving knowledge of God can be obtained *no other way*, than by immediate objective revelation," Mr. P. must make apparent to the reader; we are not able to do it. See the note upon the word *immediate*, P. 84. of this treatise.

If Mr. Barclay means by a person's being "sufficiently learned in the letter of the Scriptures," the understanding their genuine meaning, in its full evidence, reality, beauty, and glory; which he ought to have expressed, to state his argument properly, since he seems by the consequences he draws from his premises, to have intended thus much, then we do not admit his first position; for we are fully convinced, that every one who is truly influenced and governed by the real sense and spirit of the Scriptures, must be influenced and governed by the Holy Ghost, and *vicé versâ*. Without his invisible energy and direction, we are thoroughly satisfied, none of the fallen race of Adam would ever understand and believe, the grand import or genuine sense of the Bible: But then, this direction, power, or influence, we deny to be internal, immediate revelation; for the mind, in this case, knows no more of true religion than is clearly expressed and revealed in the sacred writings. It has been assisted and directed, and *internally* as well as *externally* assisted and directed, but, not internally and immediately inspired with what it knows, believes, and practices, without any outward means of information.

Supposing, however, we granted the *first*, his own argument may be retorted thus: If all men have the immediate, internal revelation of the Holy Ghost, which he asserts in many other places, P. 132, sect. 11. and many learned men who have been blessed with it, to use his own expression, "may be, and have been damned," p. 26.* then it will necessarily and infallibly

* Mr Phipps, page 85, is led, by his great delicacy, to be very severe upon his opponent, for using the Scripture phrase. "*damm'd*," which he calls, "our author's *bad* phrase." It is a wonder, his spirit had not told him, that the Apologist had given the author an illustrious example for using it: But perhaps, he thinks the same epithet used by the inspired Barclay, has a sacredness, which it loses, when adopted by the uninspired letter-writer.

follow, that his internal, immediate revelation is not sufficient, or a sure and certain means, in all, to give them the true heart saving knowledge of God. Baalam seems to be a remarkable instance, and quite in point upon this subject; for he had most evidently internal, immediate divine revelation, and yet was an inveterate enemy to God's people and cause, since he taught Balak to seduce the Israelites from the observance of their law, and is spoken of, as a remarkable character for some kind of iniquitous opposition to the truth and cause of God, in many passages of the New Testament.

Should it be said, that this immediate revelation did not save these persons, because it was not properly attended to, then we say the same, with equal justice, concerning Scripture-knowledge.

4. His five assertions not defensible, nor conclusive.

Having thus far cleared the way, let us follow Mr. Barclay, through the principal articles of his chapter, on the second proposition, that we may see what force there is in his reasons to support his opinion.

He lays down five propositions, which he labours to support by various reasonings, and then from these would draw the favourite conclusion, *that without the internal, immediate revelation of the Holy Spirit, no person ever did, or can obtain, the truly saving heart-knowledge of God.*

His first assertion is as follows, "There is no knowledge of the father but by the son." — Granted, — at this time there is not.

Secondly, he asserts, "There is no knowledge of the son but by the Spirit."

It is allowed, that no man is now taught that noble and comprehensive truth, in its full import, Matt. xvi. 16. which Peter confessed, and that, "no man can call Jesus, Lord," in the apostolic sense, 1 Corinth.

rieth. xii. 13. "but by the Holy Ghost." But, we cannot admit, that it follows by necessary consequence, that therefore, it is now, and ever was in all cases, by "inward, immediate, objective revelation."

Though it be firmly believed, that the sacred penmen were infallibly superintended, or influenced by the Spirit of God, so that they related nothing but truth and fact, yet we do, with pretty certain evidence, deny, that what they wrote in all instances, was revealed to them by his immediate, internal suggestion, without the instrumentality of external means: But, we most assuredly believe, it may be as interesting and important, as if it were received in this singular manner. Neither does it appear, nor can it be proved, that the greatest part of the faithful descendents of Abraham, or that, all those who were John, i. 47. "Israelites indeed," in the time of Moses, or afterwards, or that all the genuine followers of John Baptist, or that, every true Christian of the apostolic age, or any individuals now, who are the faithful disciples of Christ, were taught their religion, by "the inward, immediate, objective revelation of the Spirit."

On the other hand, it can never be admitted, that it must necessarily be without the Spirit, because by outward means: Nor is it just and rational, or any ways defensible, to say, it must always be by "internal, immediate revelation," because it is by the Spirit. Why should we exclude the Spirit of God out of the moral world, because the means of instruction from conversation, reading, or preaching, are appointed to be used for the illumination and sanctification of his people, any more than out of the natural world, because, he usually supports animal life, nay the whole universe itself, by various means and instruments? Must his power or influence be denied in all instances, where it is not seen or felt, or where it does not *immediately* [Here the word *immediately* is used in the Quakers sense, in opposition to all external means

means of information, and the use of visible instruments or means] operate?

We allow then; that the knowledge of the Son is by the Spirit, but we deny, that it must of consequence be by his "immediate, internal, objective revelation:" And, to use an expression of Mr. Phipps's, the Apologist "notably fails in his attempt to prove it."

His third assertion is, "that by the Spirit *, God *always* revealed himself to his Children."

If he means, that God revealed himself to *some* of his children, in an immediate and extraordinary manner, before the deluge, in the patriarchal age, under the law, in the time of the prophets, and in the first age of Christianity, it is granted; but, that he did so to every individual, is not admitted; and, there is nothing which I can discover, in Mr. Barclay's reasoning under this article, which deserves any particular notice.

That all God's children were assisted and influenced by his Spirit, under every dispensation, and that they are so now, is not disputed, but there is no necessity to assert, nor can it, I apprehend, with any even plausible arguments from Scripture, reason, or fact, be maintained, unless we are determined at all events to support a favourite system, that this assistance and influence are "internal, immediate revelation."

To distinguish properly here, is to confute.

The fourth assertion, runs thus: "These revelations were the objects of the saints faith of old."

This he endeavours to prove from the object of the saint's faith, which is, he says, "the promise, word, or testimony of God, *speaking in the mind.*"

* By "the Spirit," the Apologist must mean the "internal, immediate revelation" of the Spirit, or else he does not keep to the Question.

That the word and testimony of God is the sole object of his childrens faith, is firmly believed; but that it is *only* so when God speaks it "in the mind" by "internal, immediate revelation," is as strenuously denied. And what is here objected to, must have been the opinion of the Apologist, if he had any determinate meaning: But we think it right to ask, on a supposition that his notion was true, why Messrs. Fox and Barclay ever wrote about religion? Wherefore did the former sometimes call his letters and addresses, "the word of the Lord," and send them forth for the reception, belief, and observance of the faithful, as well as others? They could, according to Mr. Barclay, have no divine authority, nor be any object of faith, unless they were revealed, to the persons unto whom they were sent, immediately and internally by the Holy Ghost.

There is another unavoidable consequence attends Mr. Barclay's position, which is still more surprizing than the former. The Scriptures themselves, even in their true meaning or genuine import, have no authority or influence, for hope, edification, and the furtherance of our salvation, though the Holy Ghost may bring us to see and believe them, by reading, hearing or conversation; for, according to him, unless their divine import be communicated to us by an immediate, internal, extraordinary revelation, it has no sanction or efficacy, let it be ever so well understood or ever so firmly believed. Nay, it is the *modus* of the revelation itself, he would have us think, not *the things revealed*, which is the object of the saints faith. However absurd this is, it was necessary for him to carry the point thus far, in order to establish his favourite notion. "What," says he, "was the object of Noah's faith, but God speaking to him (in his mind) *?" But surely we

* This must be intended to be consistent with his assertion, and the formal iconoclastic argument with which he concludes the eighth section.

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may say, "the object of his faith" was *that* which God spoke to him, and not his manner of speaking it.

Were not the rest of the Apostles building upon the authority of God, when they believed upon Peter's report, that He had actually called the Gentiles? Should not I have as much the authority of God, or *what he has said* for the object of my faith, if I were to receive any doctrine or practice from Mr. Phipps, upon his working a miracle to convince me that God spoke in and by him, as if it were communicated to me, by "internal, immediate revelation," without any external means of information?

His last assertion is this, "That the object of the saints faith is the same in all ages, tho' held forth under divers administrations."

Here it must be remembered, that by "the object of the saints faith," Mr. Barclay does not mean any ideas of God and religion, but the *manner* of the revelation, that is, "internal, immediate revelation," in every individual. He says, "there is a firm argument included in this proposition, which confirms the truth of the assertion; and he reduces it to a formal syllogism thus;

"Where the faith is one, the object of the faith is one —

"But the faith is one.

"Therefore the object of the faith is one,"

This however appears to me nothing more than solemn trifling: For according to him, it ought to be, not only that the things believed are the same but that the modus of their communication are the same also. I acknowledge, the faith of the Eunuch, which he received from the reporter or testimony of Philip, was the same which Paul had from Jesus himself. They both believed him to be a divine person and truly and properly the Son of God: But they did not both receive their faith, in the same manner. The one had it by instrumental means and the instruction of one of Christ's faithful servants, the other,

other, immediately from the Lord of Glory, though by an address to his bodily senses. A variety of other instances may be produced.

In short, the grand point Mr. Barclay had to prove, under these his assertions, was this, "That the inward immediate revelation of God's Spirit speaking *in* and unto *every individual saint*, was by them in every age believed, to be the ground and foundation of their hope in God and life eternal :". But he has not, it may be safely said, produced one conclusive argument for it, thus far, either from Scripture, reason, or fact.

5. His proofs from Scripture examined, and shown to be founded on a mistake of those passages he quotes.

In order to prove that Christians now are to be led inwardly and *immediately* by the Spirit, and not in and by the Scriptures, "in which," says he, "some have supposed the mind of the Spirit to be fully and amply expressed," he produces three arguments, founded upon—The promise of the Comforter made by Christ to the Apostles—The nature of the New Covenant—And "the unction of the Holy One," mentioned by John : 1 John ii. 20.

Let us carefully examine whether they be conclusive or not.

First, he produces the following passages of Scripture, to prove his point. John xiv. 16. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; v. 17. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him, for he dwelleth with you, and shall be in you. v. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things,"

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“ things, and bring all things to your remembrance,
“ whatsoever I have said unto you.”

Chap. xvi. 13. “Howbeit, when the Spirit of truth
“ is come, he will guide you into all truth: for he
“ shall not speak of himself; but whatsoever he shall
“ hear, that shall he speak: and he will shew you
“ things to come.”

As it is usual for generals to draw up their best
troops in front, so it is for subtle logicians to begin
the proof of any point with some of their best argu-
ments: It is most likely then Mr. Barclay thought
these passages quite pertinent to his subject, and that
the arguments founded upon them were most formi-
dable; but with what justice will be seen from the
following considerations.

If it should appear upon inquiry, that these pro-
mises referred to the effusion of the Holy Ghost upon
the Apostles, and some of the first Christians, after
they were genuine believers, and received into the fa-
vour of God; and that this was granted to qualify
them, in a miraculous manner, for exciting the atten-
tion of men, and preaching the Gospel to all nations,
as the first extraordinary ministers of Christ's king-
dom; then it will necessarily follow, that without ac-
tually possessing the same qualifications, no Christians
now can say, they have been fulfilled in them.

It is allowed, that “the Comforter,” “Advocate,”
“Patron,” or “Prompter*,” here mentioned, is the
Holy Ghost. It is granted also, that the Apostles, to
whom he spake these promises, just before his cruci-
fixion, had some knowledge of the Holy Spirit; and
that he then, when our Lord was speaking to them,

* Παρακλητος Vox hæc græca frequens apud Judæos in ver-
sione Chaldaïca, & apud Thalmudicos, non pro “Consolatore,”
sed pro eo qui causam agit alterius, & quidem rei. Grotius.
Nempe, qui advocatur ut alicui patrocinetur. Gloss--

dwelt with them *, by some measure of his saving influence, having, a considerable time before, enabled Peter to make that noble confession concerning Jesus of Nazareth, which we have already mentioned in the former part of this treatise. But then the Holy Ghost was not in them, or among them, in that remarkable and miraculous manner, as he was afterwards at the day of Pentecoste. They had not yet received him in this latter sense. It was a future blessing which they were to expect. Nay, they don't appear to have been partakers of it, in this extraordinary manner and degree, when our Lord, upon his appearance to them, after he was risen from the dead, breathed upon them, and said, "Receive ye the Holy Ghost," John xx. 22, because he commanded them afterwards, Acts i. 4, 5, [See also Luke xxiv. 49] "not to depart from Jerusalem, but to wait for the promise of the Father, which," saith he, "ye have heard of me: For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence." Which passage, I think, demonstrably proves, that they had not received the Holy Ghost, the Comforter, or Advocate for the truth, so as to be fully qualified for their apostolic mission, or as they afterwards *did* receive him: But they were most assuredly true Christians, though they had not *thus* received the Spirit; for they most evidently believed in Jesus, and submitted to his authority as the Son of God, before the memorable day of Pentecoste.

* "But ye *know* him, for he *dwelleth* with you, and shall be in you." Possibly this may refer intirely to what was speedily to take place, though put in the present tense: For it is a common phraseology of Scripture, to speak of future things, which were certain, or very soon to be accomplished, as being already done. See Luke xxii. 19, 20. where, "the body of Christ" is represented as then "given" and his blood as then "shed". So Isaiah ix. 6. Many other places may be referred to.

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The case was exactly similar, in this respect, with the Samaritans, mentioned in the Acts, Chap. viii. As many as understood, believed and professed the faith which Philip preached, became forthwith Christians, submitting their consciences to the commandments of Jesus: But they did "not receive the Holy Ghost," till Peter and John were sent down by their brethren, some time after they became genuine Christians.

The same may, with equal truth, be asserted of those disciples whom Paul met with at Ephesus. He asks them, Acts xix. 1. "Have ye received the Holy Ghost since ye believed? They tell him, They had not so much as heard whether there was any Holy Ghost;" that is, we apprehend, whether he was already given to any *, according to the prediction of John, and the promise of Jesus. It cannot be supposed that they were ignorant of the existence of the Holy Ghost, as they doubtless believed Moses and the Prophets, John, and the Lord Jesus Christ. This instance also proves, that men may be genuine disciples of the Son of God, or real believers in him, and yet not have received the Holy Ghost, so as the Apostles received him at Pentecoste, or Cornelius and his household upon the preaching of Peter: for, "after Paul laid his hands on them, the Holy Ghost came upon them, and they spake with tongues and prophesied."

* ἡ δὲ εἰς τὸ Πνεῦμα ἅγιον ἐστὶν ἐκκρίσις. Compare this with John vii. 39, where the expression is much the same. "But this spake he of the Spirit; which they that believe on him should receive, ὅταν γὰρ ᾖ πνεῦμα ἅγιον, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." Here you see our translators add the word "given," which sufficiently explains the sense. Had they done the same in the Acts, as they have here, which they might have done, with equal propriety, the sense would have been as evident.

These facts, in the sacred history, abundantly prove, that, "the receiving the Holy Ghost," or "his coming down upon persons," so as to qualify them, to speak with tongues, to work miracles, to confer also a power of working miracles upon others, (as was the case with the Apostles) and to "shew them things to come," by granting them the Spirit of real prophecy, was a gift, which the great head of the church, after his resurrection, was pleased to bestow, only upon them, who had before believed on his name, and were, through his interest, received into the favour and family of God. It was granted to Christians, not so much for their own salvation, as for the countenance and support of that truth, in an extraordinary manner, by which they were already saved.

Our Lord, it must be observed, is very particular in describing to his Apostles, the office of the Spirit, the Comforter, whom they were to receive. After he had mentioned the opposition and hatred of the world to himself and cause, he adds, John, xvi. 26, 27. "But, when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness," or testify (the same word as in the former verse) "because ye have been with me from the beginning." Accordingly we find; from the New Testament history, he did bear witness with the Apostles, by divers signs and wonders of a truly miraculous nature (which are not now to be seen among any sects of Christians) that Jesus was the Christ, and his cause really divine.

This uncommon influence of the Spirit, to capacitate the Apostles to preach the Gospel among all people, and to enable them, upon all proper occasions, to work miracles, for raising the attention of men to what they declared, remained, or continued with them, to the end of their lives. "He shall remain with you for ever:" He shall not continue with you, merely

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merely two or three years, as I have done, since I have been known to you in my public character, but *always*, "*for ever*," *throughout your whole lives* *. This was verified by the event; as all authentic histories of these matters testify: But in no age, since the decease of the Apostles and Evangelists, do we find the Spirit of God so with men, as he was with them: There is not, as we know of, any one well attested instance, in succeeding ages, of a person's being able, to raise the dead, by a sentence; to heal the sick, by a touch; or to speak any foreign language intelligibly, which he had never learnt: Yet, these were the gifts, which the Holy Ghost, the Patron and Prompter of the Apostles, communicated unto them, and also unto many of the first gentile converts, after they believed their Gospel.

* Εἰς τὸν αἰῶνα, "*forever*." This word and its derivative αἰῶνος, are sometimes used, by sacred and profane authors, "for any time of which they know not the termination." When applied to the perfections of God, and the happiness or misery of mankind in the other world as opposed to one another; an endless duration, is I think, evidently meant: But when it is opposed to a short space of human life, it may literally signify, "To the end" "of the age of the subject to which it is applied," the shortness or length of which is intirely unknown to the person. So the Apostle evidently uses, I apprehend, the very same phrase, 1 Corinth. viii. 13. which is in our translation, "*whilst the world stands*," but it might have been better rendered, "*whilst I live*," or, as Doddridge translates it, "*as long as I live*." There may be more instances produced.

It is not, however, in the least doubted, but the Holy Spirit, by his common and saving influence, has the sovereign direction of the truth, and of the views and affections of his people: Nor, can I question his almighty and saving influence in the church now, or think that it will ever cease, while the world lasts. It was what the people of God before Moses, under his dispensation, in the time of John, and the disciples of Jesus before the effusion of the Holy Ghost at Pentecoste, most certainly enjoyed: But, in the passage before us, he is not speaking of this. I apprehend, but of his miraculous operations and gifts, which seem evidently to have failed or ceased, with the Apostles departure from this world, according to Paul's prediction, 1 Corinth. xiii. 8.

Besides,

Besides, the Comforter or Advocate here promised, was to "lead them into all the truth *," which related unto Christ's kingdom; was, "not to speak of himself," but of Christ, and those things which he should hear, concerning him; was to "show them things to come," which the predictions of Paul and John testify, was afterwards accomplished; and was to "bring to their remembrance whatsoever," says our Lord, "*I have said unto you:*" All which plainly proves, that this promise of the Spirit, must be confined to the Apostles and first Christians; though Mr. Barclay, it is reasonable to think, past over designedly this last clause, since he must have been sensible, no one of his brethren received any thing personally from the lips of Jesus, which was undoubtedly the privilege of the Apostles.

Should it be asked, what this promise was made for, and what ends the full accomplishment of it, in the apostolic ministry, answered? We reply, it was not fulfilled upon the first special messengers of Christ's kingdom, merely for themselves, but for the illumination and establishment of the church, in that and every future age. Nor, was the Spirit given to the Apostles at Pentecoste, to speak or testify of himself, as a Saviour, but for this express purpose, to "lead them into all *the* truth", which related to the person, offices, work, or compleat salvation of Christ Jesus, who had been in the world, but was then at the right hand of God, and to enable them to give miraculous attestations of it to the church and world. Some saving knowledge of this truth, the Samaritans before mentioned had obtained, by the preaching of Philip, before Peter and John communicated to them the gifts of the Holy Ghost.

* *Εἰς πᾶσαν τὴν ἀλήθειαν*, into all *the* truth, i. e. into all evangelical truth.

The Apostles were enabled, by the Spirit which came upon them, at the feast of Pentecoste, to speak with tongues, to work divers miracles, and to confer these gifts upon others: But, what was all this for? To attest and confirm "*the truth*," which was the grand import of their ministry, testimony, or embassy. Now, the question between us and the Quakers is this, whether any of the human race, since the apostolic age, became acquainted with this truth, by "immediate," "internal revelation," without reading or hearing the Apostles embassy? We deny it: The Quakers have to prove it. Without incontestible facts, the affirmative of the question cannot be admitted: If no facts can be produced, then Barclay's application of the promise of the Spirit, in these passages, is improper and cannot be justified.

But, it may be asked, does not the Holy Ghost, in every age, by means of the Apostles embassy, which is contained in their inspired writings, lead Christ's church into all the truth, by which they are edified and sanctified? We have no doubt but he does: It is his office now, as much as ever, to superintend, and by his sovereign and special influence to apply, the truth, or the Gospel, in its full import and power, to the hearts of men. He dwells in the true church of God, and every individual member of it, to "sanctify them through the truth," John xvii. 19, which the Apostles preached. This is a most important doctrine, and a precious, and glorious privilege, which all the genuine disciples of Jesus will value, pray for, and rejoice in. Thus, by his Spirit, Christ will "always be" with the Apostles testimony, concerning himself, and those who receive it "to the end of the world." Matt. xxviii. With propriety then, we can apply many of those passages, which the Apologist quotes p. 42, 43, concerning the leading and indwelling of the Spirit, to those who had heard and believed the Apostles embassy. — But, though

though the church of God is now interested in the full accomplishment of these promises to the Apostles, which relate to the gifts of the Holy Ghost, no real Christians of this age, will presume to say, they belong to them, as they did to the embassadors of Jesus, who were infallibly inspired and miraculously assisted.

Upon the whole, we reply to Mr. Barclay, and with the greatest satisfaction of mind, that this passage by no means answers his purpose, because it was addressed to the Apostles only, and was fulfilled upon them and some of their brethren, in such a manner, that none of any sect of Christians now, can apply it unto themselves, without the most notorious pride, and impious presumption.

Let Mr. Phipps, or any of his brethren speak with tongues, which they have never learnt; let them work unquestionable miracles, as did the Apostles and Evangelists; or, let them predict future contingent events, which no human foresight could, unaided from above, discover; and we will never deny the application of these promises unto themselves: But till then, they must excuse us, if we honestly bear our testimony against it.

Mr. Barclay, however, takes it for granted, that the forementioned promises belong to all Christians now, and upon this presumption, forms a syllogism which I shall, for substance, adopt, and with equal propriety apply, to another promise of Christ to his Apostles, which as much belongs to all Christians of the present day, as the passage we have been considering; "Verily, verily, I say unto you, he that believeth on me, the works" (evidently meaning, the miraculous ones, by which he proved his divine character and mission) "that I do, shall he do also, and greater

N

" (works)

“ (works) * than these shall he do, because I go to my Father.” John, xiv. 12.

Here then we will apply Mr. Barclay’s syllogism to this passage.

The promises of Christ to his Children are Yea, and Amen, and cannot fail, but must of necessity be fulfilled.—

But Christ has promised unto believers, or his children, that they shall certainly do the miraculous works that he did, nay, greater.—

Therefore, every believer, or child of God, now cannot fail of doing the same and greater miraculous works than their Lord and Saviour performed.

The reader, at first sight, will see the sophistry of this argument, and that it lies, in the application of a passage to Christians in after ages, which belongs only to the first ministers of Christ’s kingdom, who were engaged in performing extraordinary works.

Upon the very same mistake, does Mr. Barclay found his arguments and conclusions from the promises of the Spirit, in those passages, which we have endeavoured to explain; but with no more reason or truth than in the example given.

* How far Jesus performed this promise, may, perhaps, be seen, by consulting the following passages: Mark, xvi. 17, to the end; Acts, v. 17. x’x. 12. And if the Apostles were enabled to perform some more striking miracles than Jesus, they all redounded to the honour and glory of his name, or power, by which they were performed: Or, if these miracles cannot be thought to be greater than those which Christ performed before his crucifixion and resurrection, then they may be said to be “ *greater*,” because of the far greater success which attended them, for the conviction and conversion of men. It is most likely, that the Apostles, by their doctrine attended with their astonishing miracles, brought more over to the kingdom of their Master, in one day, than he did, by the miracles and preaching of his whole public ministry. So it seemed good in his sight, to order matters, with respect to the establishment of his kingdom in the world.

We

We will next attend to the arguments which Mr. Barclay would draw from the descriptions of the new Covenant.

The first passage he quotes is, "And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord, my Spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." *Isaiah, lix. 20. 21.*

Mr. Barclay takes it for granted, that this promise belongs to the seed of the righteous, or all that are of the true church of God, in every age, and that it particularly refers to the New Testament dispensation. The substance of what he has said upon it, is as follows: The Spirit, and words of God are communicated to the seed of the church, "immediately," and "objectively," because there is no mention made of any medium, or any thing written.

I will allow, that this is a prediction of new covenant blessings, which imports the perpetual presence of the Spirit and words of God with the church, but that it is always to be in an "immediate," and "objective way," in Barclay's sense of these expressions, we can by no means admit, because the New Testament and facts are against this interpretation. Every Old Testament prophecy, concerning Gospel times, ought unquestionably to be explained, by what has actually been declared, and by what has really taken place, since the coming of Christ: Should its sense be determined by this issue, we are persuaded it will contribute nothing to Mr. Barclay's cause, as will hereafter more fully appear.

Other passages which Mr. Barclay mentions, to prove what he intends, are the following: "For this

“ is the covenant that I will make with the house of
 “ Israel, after those days, saith the Lord : I will put
 “ my laws into their minds, and write them in their
 “ hearts ; and I will be to them a God, and they
 “ shall be to me a people. And they shall not teach
 “ every man his neighbour, and every man his brother,
 “ saying, know the Lord, for they shall all
 “ know me, from the least to the greatest, &c. Jer.
 “ xxxi. 33. Heb. viii. 10, 11, 12.”

In the epistle to the Hebrews, the writer shows the incomparable superiority of Jesus Christ to Angels, the Jewish Lawgiver, or any of the high-priests under the Mosaic dispensation : The latter of which he proves, by two striking reasons in the eighth chapter—His being a Celestial Priest, and seated in that character on the right-hand of God above—And his having “ obtained a better ministry,” inasmuch as “ he was “ made the Mediator of a better covenant, which was “ established upon better promises,” than those belonging to that which was delivered at Mount Sinai.

The passage before us expressly asserts, that the New Covenant was “ not to be according to that “ which God made with their fathers, when he took “ them by the hand, to bring them out of the land “ of Egypt.” This was founded principally upon a temporal deliverance ; and all the promises and threatenings which belong merely to the Sinai-covenant respected only prosperity and adversity in this life, as may be clearly seen by any one, who will carefully peruse the twenty-eighth chapter of the book of Deuteronomy. The covenant of promise made with Abraham, upwards of four hundred years before, containing the Gospel of the Old Testament, was of a very different nature from that given by Moses, and was never intended to be disannulled by the latter : Neither could it set aside the moral law, which respected mankind as individuals, and required of them perfection in heart and life. The principal requirements of the Sinai-

Sinai-covenant related to external worship and obedience, and its purifications and sacrifices could only cleanse the flesh or body from its pollutions, not the soul from moral guilt. Accordingly we find no mental or spiritual assistance promised, to enable the Hebrews to perform the terms of it; and that if they did observe them, they had only to expect temporal rewards and blessings: But the New Covenant was founded upon "better promises," God hereby engaging to secure the heart in a voluntary obedience; which was not the case under the Sinai-covenant.

"I will put my laws into their minds, and write them in their hearts." By the term "Laws" here, is unquestionably intended the doctrines and precepts that Jesus and his Apostles taught, which were to be rules of faith and practice to those under the New Covenant; and by "putting them in their minds, and writing them in their hearts," must signify, it is apprehended, not merely putting them in their memories, but giving them such views of their comprehensive import, beauty, and glory, as that they should powerfully engage their affections, and lead them to vigorous action: But it is not said, that he will write those laws upon their hearts by "internal immediate revelation," without the use of any external means of information, nor does it appear, from the history of the first publishing of the New Covenant by Jesus and his Apostles, that this was usually the case.

"I will be to them a God, and they shall be to me a people," i. e. in a more interesting and spiritual sense, that shall include mental and eternal blessings; which were not comprehended in the relation that subsisted between me and the Israelites, by virtue of the Sinai-covenant: Neither shall this relation between us, depend upon their wills, but upon my purpose. They broke the Sinai-covenant, and I shall drop the peculiar connexion which subsisted between them

them and myself, and, according to the terms of that, they shall not be my people any more than the other nations : But the children of the New Covenant shall be so assisted and directed, as that they shall always be of my family, and never totally depart from me.

“ And they shall not teach every man his neighbour, and every man his brother, saying, know the Lord ; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” That is, all who have his laws put into their minds, and written in their hearts, will savingly know the Lord, so as to have their moral guilt taken away, their persons received into favour, and their hearts engaged in serving him ; which was far from being the case, with the greatest number of those who were intitled to the privileges of the Mosaic dispensation. Many of them really needed some instruction from their neighbours and brethren, concerning the true knowledge of God, according to the Gospel of the patriarchs, or otherwise they could not justly expect the removal of their moral guilt, and the blessings of the life to come : But the case is different with every true disciple of Jesus. He needs not to be exhorted to “ know the Lord,” though he may stand in need, of being put in remembrance of what he has been already taught, of being informed of many particulars about his service as a babe in Christ, and of improving in knowledge and the profession of his hope, by attending, together with the faithful, on that display of divine glory, which shines forth illustriously in every society of professing Christians, whose faith and practice “ are built upon the foundation of the Apostles “ and prophets, Jesus Christ himself being the chief corner-stone.” Eph. ii. 20.

Upon the whole, these blessed promises most explicitly declare, that there should be, in the true
Christian

Christian church, in every part of the world, the fullest display of the divine perfections, so that every individual should be acquainted with "the just God" and Saviour," *Isaiah* xlv. 21. know that it is he who speaks in the Gospel, from the most satisfying evidence, and have no occasion to apply to the priest's lips, or to the temple, to learn the divine character, or to call any one Father, Master, or Doctor, here upon earth.

Now, the question here is, By what means do the children of God, under the new covenant, come to "know him?" Or, how is it he "puts his laws in" their minds," or "writes them in their hearts?"

Mr. Barclay says, "so does the Scripture, and in this" we are agreed, that God does it," he adds, "by" immediate internal revelation." We think *not*. He appears evidently to take it for granted, contrary to experience and fact, that because it is ascribed to God, he does not ever therefore effect it, by external and instrumental means: But surely a person must be very ignorant of the phraseology of Scripture, not to know, that God is frequently said to do a thing, when he effects it by instrumental means, though these are not then mentioned. He is said to "have taken away" Laban's cattle, and to have given them to Jacob"—To have "sent Joseph into Egypt"—To "have" destroyed the Canaanites"—To have "slain Saul"—and to "have granted repentance unto life to the" Gentiles *;" but, in every one of these instances, we are assured, from the sacred history, that he did not these things "immediately," but, by external and instrumental means.

We come next to Mr. Barclay's formal syllogism ;
"Where the law of God is put into the mind, and
written in the heart, there the object of faith, and

* Gen. xxxi. 9. Gen. xlv. 1. Deut. xxxi. 3. 1 Chron. x. 14. Acts xi. 18.

“ revelation of the knowledge of God, is inward,
“ immediate, and objective—

“ But the law of God is put into the mind, and
“ written in the heart, of every true Christian, under
“ the New Covenant—

“ Therefore the object of faith, and revelation of
“ the knowledge of God, to every true Christian, is
“ inward, immediate, and objective.”

Here now, let it be observed, it is the mind *within* us, that thinks, that knows, that judges, that believes: Can we therefore have any thoughts, any knowledge, any faith, but what is “inward?” But does it then follow, that we received it by “internal,
“ immediate revelation?”

However a person receives the knowledge of any testimony or truth, whether by reading or hearing, or any external means of information, it is, after received, “inward.” He never believes, till the evidence strikes his understanding, which is *within* him, and when it strikes his mind, and he believes it, the truth which he believes is really *in* his heart: But we do not always say, that he received this testimony, truth, or evidence, by “internal, immediate revelation,” because it is now *within him*: No, it might have come from without, and by ordinary means of information, though it be now *within* him, as well as by “immediate, internal revelation.”

The writer of this has seen J. Phipps, on the title-page of his Observations; and has been told, by several of his friends, that it is Mr. Phipps, wine-merchant of Norwich. He believes the report: This truth remains in his mind, as long as he knows it, though his book be not before him, nor his friends who told him of it present. If he had it not within him, he could not now believe it: But does it therefore follow, that he must have received it by “internal, immediate revelation,” without any external means of information?

That

That Jesus of Nazareth is "the Son of the living God," Matt. xvi. 16. and now "at his right hand," Eph. i. 20. "ever living to make intercession for those that come unto God by him," Heb. vii. 25. is "put into his mind, and," (to use the sacred metaphors) "written upon his heart," and it animates his prayers, and engages his supreme affections. This is his faith, his real belief, the truth abiding within him, the grand article of the New Covenant; and he sees every other point of Christianity founded upon it, as upon an immovable rock. Whilst believing this, in the apostolic sense, he cannot doubt — of the perfection and all-sufficiency of the atonement of Jesus — of the prevalency of his mediation — of the truth of his gracious declarations to the vilest of sinners — of the happiness which will attend the observance of his precepts — of the importance, excellency, and glory, of his cause, as it stands in the New Testament — or of his ability to support and protect him unto the end, in a zealous and constant attachment to it.

But, though this grand and most interesting article, with other truths evidently connected with it, are now the object of his faith, the truth within him, "written in his heart," abiding in him, as the spring of all evangelical dispositions and actions, yet, does it therefore follow, that he received it solely by "internal, immediate revelation?" No surely. He knows, by experience and fact, the contrary, and that it was communicated to him by plain declarations, and convincing evidences, in reading or hearing the words of the Holy Scripture, or, words expressing the doctrine of the Bible; the Holy Spirit, (he is convinced) being the Agent, who caused it to prevail against all his prejudices.

Let the judicious reader then judge, whether Mr. Barclay's syllogism will stand upon this basis, "the laws
O " of

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"of God" being said, to be "put into the mind, and
"written in the heart."

Now we come to the third and last argument which
he takes from "the anointing" which John speaks of,
1 Ep. ii. 27.

If this Apostle makes use of a term, which con-
veys some ideas that serve to illustrate the subject,
he oftentimes pursues it in a beautiful manner. It is
well known that "*Christ*," in the Greek, signifies
"anointed," as "*Messiah*," does in the Hebrew.
There were some seducing teachers in that day, whom
the Apostle opposes in this paragraph, describing
them as "Antichrists," meaning such, according
to the signification of the word, who were "*con-
trary to or opposers of, the Anointed:*" For though
they retained the name of Christians, they might have
broached some new doctrines, quite contrary to the
true character of Christ and his religion, and hereby
have separated themselves from the true church of
Christ. "These," says he, "went out" (from us)
"that they might be made manifest, they were not all
"of us:" ver. 19. Then he adds, in allusion to the
signification of the word "*Christ*," "But ye have the
"unction," ver. 20. (or more literally "ointment")*
"from the Holy One," (Jesus Christ who is so called †)
"and ye know all things," (which it is necessary for
you to know, in order to detect the errors of these
corrupt teachers.) He goes on to inform them, "that
"he had not written unto them, because they knew not
"the truth," ver. 21. (this being, I apprehend, either
"the same with "the ointment" or "anointing" be-
forementioned, or else that which it communicated,
and what is called in opposition to the lie, "the
"truth," ver. 27.) "but because they did know it,
"and that no lie was of the truth:" ver. 22. "Who

* *Χρίσμα*, unguentum, the same word used, ver. 27.

† Mark i. 24. Luke iv. 34. Acts iii. 14.

“ is a liar, but he that,” (by words or actions) “ denieth that Jesus is the Christ,” or Messiah ? “ He is Antichrist that denieth the Father or the Son,” ver. 23. “ Whosoever denieth the Son, the same hath not the Father,” ver. 24. “ Let that therefore abide in you, which ye have heard from the beginning ; if that which ye have heard from the beginning, shall remain in you, ye also shall continue in the Son and in the Father.”

That which they had heard from the Apostles, * seems plainly here to mean, either the very same which he intended by the metaphor “ *unction*,” or that with which this anointed them ; which if it abode in them, would guard them against the errors of the Antichrists, and save them. And it appears most reasonable to suppose, it was nothing less or more, than the very same Gospel which is to be found in the apostolic speeches in the Acts. “ He that believeth” this “ shall be saved,” Matt. xvi. 16. or he that continues under the genuine influence of this, or that hath it abiding in him, “ hath both the Father and Son.” 2 Ep. 9.

He tells them, “ that he had written these things unto them concerning those that seduced them,” ver. 26. which confirms the former observations.

Next comes the text which is adduced by Mr. Barclay for the support of his point, “ but the anointing” or ointment, “ which ye have received from him,” (the Holy one) “ abideth in you, and ye need not that any man teach you,” ver. 27. (concerning the false doctrines of these seducers or Antichrists ; or it may be thus, they needed not any one of these new teachers to instruct them) “ but at the same anointing teacheth you of all things,” (relative to the grand articles of faith and practice, which

* They had from the beginning declared it unto them, and the Spirit of the Holy One, by their teaching, had fully convinced them of its truth and importance.

are sufficient to guard you against these Antichrists)
 “and is truth, and is no lie,” (as their system is)
 “and even as it hath taught you, ye shall abide in
 “him,” (the anointed, or “it” the anointing itself.)

Now the question here is, what is meant by this metaphorical “anointing” or ointment? Mr. Barclay takes it for granted that it is his “internal, immediate revelation” of the spirit, and thereupon says, “This is not any *special*, peculiar, extraordinary privilege, but that which is common to all the Saints—that it is a more certain touchstone, to try and discern seducers by, even than John’s own writings *, and that it is *lasting*.”

It is well known, that many ancient and modern commentators understand it of the extraordinary and peculiar inspiration and gifts of the Spirit, in the first age of Christianity; which were conferred not only upon the Apostles and Evangelists, but upon some of the members of most, if not all, the primitive churches. Any one who will read the twelfth and following chapters of the first epistle to the Corinthians, will evidently see, that they had this privilege. Thus the Apostle writes, ver. 8, 9, 10.—“To one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers

* If John’s own writings proceeded from the immediate suggestion, or even from the infallible super-intendency of the Holy Ghost, they could not be a less certain touchstone to try these seducers by, than any thing the Spirit might have been supposed to have revealed immediately to them: They surely at least had an *equal* authority. But Mr. Barclay’s thought here, does not appear to have been John’s; for it cannot be imagined, that the Apostle would have written this epistle to Christians, by the direction of the Holy Ghost, unless they needed it. Can we suppose the Spirit influenced him to do a thing which was unnecessary?

“kinds

“ kinds of tongues ; to another the interpretation of
“ tongues.”

If then the “ anointing,” which John mentions, in the passage before us, refers to the gifts of the Spirit here mentioned, and which were undoubtedly granted to hold forth and attest that truth or Gospel, which the Disciples of Jesus believed, and by which they were saved ; then all that can be fairly argued from it, is this, that the Christians whom John wrote to, had this extraordinary influence among them, and that he directed them to that system of faith, hope, and action, which this held forth and attested, against the erroneous doctrines of those Antichrists which he cautions them to avoid. But, for the Quakers to say, it is common to, and abiding in, every true Saint of God now, without facts to confirm it, (which might easily be produced was this the case) is not only absurd, but presumptuous. Let them produce persons from among them, who manifest a faith by which they can effect things as difficult as the removing of mountains—Let them point out to us men, or women, who can interpret the Old Testament predictions, with a clearness and evidence, which shall manifest, that they are infallibly superintended by the Spirit, or foretell any future events which cannot be discovered by the most sagacious human foresight, without divine assistance—Let them furnish us with a single instance of a person’s being immediately qualified to speak divers kinds of tongues, or of interpreting what another says, in any foreign language, without ever having used the common methods of learning them—Let them, I say, give us any such facts as these, and then we will not object to their applying unto themselves “ the anointing” of the Holy Ghost, in this high sense with which the Apostles and first churches, before the canon of the New Testament was compleated, were enriched ; but till they do this,
we

we must—evidence compels us to do it, deny, that it is common to Christians now, and abiding in them.

“The unction from the Holy One” may precisely mean, for aught I know, “the Spirit of truth” sent by Christ, according to his promise. His Apostles had such a measure of it as kept them from error, in all their public addresses and writings; and withall, a power to work miracles, upon proper occasions, for the confirmation of what they declared, with the greatest simplicity and solemnity, to mankind. They were enabled to confer some extraordinary gifts upon many of the members of the first churches, as we have hinted, by that measure of the Spirit which was given to them: But all these gifts were employed, by those who were blessed with them, for this one grand purpose, the discovery and confirmation of the truth, or Gospel. The Christians to whom John more particularly wrote, might have had some of this extraordinary unction of the Spirit among them, as well as the believing Corinthians. In his epistle, he is earnest in cautioning them against delusions, and very particular in reminding them of their privilege, in being favoured with “the Spirit of truth,” by which they were remarkably honoured, as the Priests, Kings, and Prophets of old, were distinguished by anointing: But does it follow from hence, that they received the truth, or Gospel, first of all, by “internal, immediate revelation,” without the instrumentality of the ministry or testimony of the Apostles? The only authentic history of the first propagation of the Gospel which Providence has favoured us with, will certainly lead the impartial reader to answer in the negative. They first became Christians, no doubt, in the same manner as the members of the other primitive churches did, by the Apostolic report: When they understood and received this, they were actuated by the Spirit of truth, and many of them, *afterwards*, received his miraculous gifts, to attest, recommend, and

and confirm it ; which is emphatically called, in the New Testament, "*the receiving of the Holy Ghost.*"

But is there no portion of the Spirit's influences, which teaches and applies the Gospel, for the sanctification and establishment of the disciples of Christ, now miraculous gifts are ceased ? Yes, we firmly believe there is, and it may be beautifully called, "the unction of the Holy One." But by what means does it operate ? This is the question. Mr. Barclay says, by none at all : But universal experience and fact contradict him ; for there cannot be any instances produced of persons knowing what John meant by, "*the truth,*" or *the Gospel*, without the reading, or hearing, something about the embassy of the Apostles, as it is written in the New Testament.

Take then this passage in John's epistle in which sense we will, it cannot serve the cause of Barclay.

6. Some of Mr. Phipps's best additional remarks considered.

What has been observed, concerning those passages on which Mr. Barclay founds his notion of "immediate revelation," and the absolute necessity of it, to Christians of this age, it is presumed, intirely invalidates every thing his defender has advanced, in his observations : But we would just take notice of some of his remarks.

We acknowledge, with Mr. Phipps, P. 40. that when the Apostles, Matt. x. 19. "were brought before governors and kings, for Christ's sake, it was given them," by "the immediate, internal revelation of the Spirit," "what they should speak :—" But it does not follow from hence, that all Christians now receive the saving-knowledge of Christ Jesus, in this way

It is also clear, that what was thus revealed to the Apostles, was known to them ; and that they expressed it in very intelligible language.

We pass over his new discovery, Ibid. that “the rock on which Jesus will build his church,” Matt. xvi. 17, 18. is, “the immediate revelation of Christ, “by the Father ;” since it is, at least, highly probable, that the Apostle learnt the *truth* he confessed, from our Lord’s conversation and instruction, or from the Baptist’s testimony ; however, the Spirit of the Father influenced him in receiving it. Neither shall we dwell upon his ranking, P. 41. “*the feeling after God, and finding him,*” mentioned by Paul to the Athenians, Acts xvii. 27. as an equal proof of his point, with “the Prophets being moved by the Holy Ghost :” 2 Pet. i. 21. We also pass over numerous invidious reflections, and, one can scarcely well help thinking, some designed perversions, which are to be found in his observations upon this section.

There is one thing we would just notice. He would make the Letter-writer deny all internal sensation and feeling ; or, at least, seems to suppose this is his intention : However, in arguing against this, which is only the phantom of his own imagination, he seems to argue for a mental feeling, without ideas, or for mere sensations in religion, without divine truths to excite them. Indeed, this appears to be consistent with the Quakers notion of revelation, and their “inward light,” and was the very thing, which the author he animadverts upon meant to oppose, but not the *existence* of any such thing as mental affections, or feelings.

Thus he reasons, P. 41. after mentioning the following passage of Scripture, Rom. viii. 14.—“As many as are led by the Spirit of God, they are the sons of God.” “If they are led by it, they follow it ; and if they follow it, they know it ; and are not insensibly moved, like inanimate machines.”

To

To which his opponent replies: If they know what they follow, they must have some views, sentiments, or ideas, or else that which they follow must be something which influences them by mere contact or natural force, and then they are moved like inanimate machines, nay in a manner, if it can be, inferior to that of an inactive insensible vegetable.

He seems to think, P. 42. that "the" good "things" mentioned by Paul, 1 Cor. ii. 9. are merely "divine sensations," and not the most interesting and important truths of the gospel, which are the ground or cause of divine sensations: But his opponent cannot help thinking, that these good "things" are the same which "were freely given," or revealed "of God," ver. 12. unto the Apostles, concerning Christ Jesus; and the very same with those mentioned in another verse of the same chapter, ver. 13. "which things" also we speak, not in the words which man's wisdom teacheth, &c." If the Apostle spake them, they were truths to be described by words, and not merely mystical sensations, which could not be explained: But Mr. Phipps seems to imagine, that the sense and meaning of the Apostle's sayings, when understood, are not spiritual, heart-affecting, and effectual to produce divine sensations.

These Gospel-truths, called, "the things of God," were not of human invention, but revealed, by the Spirit of God, to the Apostles, attested by miracles, and are manifested to be divine, to the soul that knows them, from their own nature and influence. From them all his hopes, joys, and truly religious experience, flow; and they are, in themselves, the good things of the Spirit, unconnected with all human traditions.

Upon another passage, John vi. 27. Mr. Phipps expatiates in this manner: "After our Lord had been pleased thus metaphorically to treat concerning himself," (or, he should have said, concerning the

true knowledge of himself) “as the spiritual life of
 “the soul, under the terms of bread and flesh, two
 “of the principal supports of man’s body, he shews
 “the aptness of the simile in its explanation, ver. 63.
 “It is the Spirit that quickneth, the flesh profiteth
 “nothing: The words that I speak unto you, they
 “are spirit, and they are life; that is,” writes Mr.
 Phipps, “they don’t imply a dry theory, but a real
 “spiritual life.”

True, the meaning, sense, or spirit (τὸ πνεῦμα) of
 them, gives hope, life, and vigour, to the mind, and
 is the grand mean by which the Spirit of God forms
 and moulds the souls of his people, for holiness and
 happiness. According to our thinking, if the mean-
 ing of Christ’s sayings, when understood, believed,
 and so impressed upon the mind, was not spiritual,
 heart-affecting, truly practical, or the very opposite
 of a dry, uninteresting theory, nothing in the world
 could be affecting and influencing: But I doubt
 not, by “*a real spiritual life*,” Mr. Phipps means
 something more than all this; for he seems to sup-
 pose, that nothing can be truly spiritual, but that
 which is the effect of a mere mystical power, without
 ideas, views, or truths.

In short, Mr. Phipps appears to have expressed the
 whole of his system, in one beautiful laconic sentence:
 P. 44. “The confidence of a true Christian is not
 “in what he hears, or reads, but in what he feels, of
 “the Holy Spirit.” Now this sets aside the real use
 and importance of a written revelation, to all intents
 and purposes; for its contents cannot now be known,
 but by either reading or hearing. Paul, when ac-
 cused of insincerity by his fellow-creatures, or sus-
 pected of making any false pretensions in his apostolic
 character, pleads the uprightness of his inten-
 tions before God, 2 Corinth. ii. 17. and declares, that
 “his

"his conscience bore him witness in *the* * Holy Ghost. Rom. ix. 1:" But, when speaking of the grand principle of his religion, that gave him hope before God as a sinner, we find him exulting in nothing but "the excellency of the knowledge of Christ Jesus his Lord, for whom he had suffered the loss of all things. Phil. iii. 8." In his epistles to the Galatians and Corinthians, he speaks the same language; for that which devout "Jews" esteemed "the scandal" of the Christian cause, and the learned "Greeks" termed "foolishness," he determined to proclaim, as the grandest object of knowledge, and the noblest ground of glorying. Reader, observe his animated language; behold what was the source of his feelings! Gal. vi. 14. "But, God forbid, that I should glory, save in the cross † of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." And again, 1 Cor. ii. 2. "For I determined not to know any thing among you, save Jesus Christ, and him crucified."

* "*The*" however is not in the original, for the Greek phrase is without the article, and it may signify, he did this with a Holy spirit, or temper: Though I have no objection to its being thus, "His conscience bearing him witness by the Holy Ghost," as he most certainly was influenced by him.

† Should Mr. P. suppose, that by "*cross*" here is meant, as he terms it, "*the light of Christ in men*," P. 83. we think his supposition would deserve to be treated as a wild, extravagant notion, which has nothing from Scripture or reason to support it: To attempt to confute such a strained opinion, would be doing it too much honour. It seems sufficient to say, that the "Cross of Christ," and "a crucified Christ," appear here to mean one and the same thing. Every one who prefers truth to system, will be convinced, from the main drift of the Apostle's writings, that he gloried in that which the Jews and Greeks deemed the disgrace of Christianity, and that was a suffering, dying Saviour, who expired upon the accursed tree. As to the exhortation, "Take up your cross, and follow me," Matt. xvi. 24. every expositor, I have seen, except Mr. Phipps. nay, every common reader almost, knows its striking and useful meaning, as well as he does that of the following injunction, "Take my yoke, upon you." Ibid. xi 29."

Paul felt as strongly as Mr. Phipps or any of his brethren could do ; but his mere feelings were not the ground of his joy, but a part of it. His divine sensations arose from what the Spirit of the Lord had made known to him, concerning the person, character, and work, of a crucified Saviour : This was his Gospel, what he preached, and what Christians believed.

According to this Apostle, "*faith cometh by hearing, and hearing by the word of God.*" Rom. x. 17 ; and what he means by "*hearing,*" and "*the word of God,*" is explained most clearly by the next verse ; " But I say, have they not heard ? Yes, verily, their sound" (that of the Apostles) "*went into all the earth, and their words unto the ends of the world.*"

However, the spirit of Mr. Phipps, contrary to that of Paul's, supposes faith comes by *feeling*, and not by the apostolic report ; and that the joy of a Christian arises from a mystical impression, not from glad tidings, heard, read, and believed.

Good News, Gospel, cannot, we confess, be understood and believed, without producing *feeling*, and *strong* feeling too ; but the feeling is the result of the glad tidings, not the cause, or ground, of a Christian's confidence, " The Eunuch believed" what Philip explained to him, concerning the person of Jesus, and, doubtless, " went on his way rejoicing, Acts viii." in the faith he had professed, which he received by hearing—" The Jailor" also " rejoiced, with all his house, " believing in God, Acts xvi." unquestionably, according to " the word of the Lord," which he had *heard* from Paul and Silas—And " the Gentiles, at " Antioch in Pisidia," " when they heard" the Gospel of Paul and Barnabas, " were glad, and glorified the " Word of the Lord ; and as many as were ordained " to Eternal Life believed," Acts xiii. 48.

But, Mr. Phipps seems to pay as little regard to these authorities, as I do to the journals of Fox : It

is not expected, therefore, they should convince him, though they may be attentive and unprejudiced reader.

When I had expressed myself to this purpose in my letter, "That I denied that God ever did discover his mind to men, by an immediate internal revelation of the Spirit, without the use of sounds, visions, dreams, or something addressed to the bodily senses;" Mr. Phipps observes upon me, P. 24. "I cannot think it would become the wisest of men to be so absolute and positive in things manifestly above his knowledge. It appears to me too bold a freedom in any limited creature, to presume to deny, that omnipotence ever did this or that, unless he could indisputably prove it an impossibility."

If Mr. Phipps had been disposed to put the best construction upon the Letter-writers assertions, he would have observed, that he had just before expressed himself thus, P. 14. "Now I take not upon me to deny God's power of doing this, but to call in question, whether he ever has, or does now teach men in this metaphysical way."

By the first of these paragraphs, which Mr. Phipps animadverts upon, it may be clearly seen by the reader, that I meant not to deny, that there had been revelations by visions, dreams, and the like, however obscurely and improperly I may have used the terms "*bodily senses*," and that therefore I have no occasion to say any thing about the subject of internal visions, which the observator has so much laboured.

7. The religious opinions and practices of Mr. Phipps's brethren, whom he has selected from among the Heathens, recapitulated, that he may see what their supposed divine inspiration taught them.

His list of inspired Pagans we must by no means pass over, as they are placed by him in such a respectable light.

The Letter-writer had expressed himself to this effect—"Supposing some of the Patriarchs, Prophets, Apostles, and first Christians, had their sentiments of religion, by an internal, immediate revelation of the Holy Spirit, in Mr. Barclay's sense, how can it be proved that any of mankind *have*, or *may have* the same now*?" Mr. Barclay every where supposes this; it is the grand design of the second proposition to prove it: Nay, he not only asserts that this is the case with genuine Christians, but in some measure with all others. That all men have some knowledge of right and wrong is allowed; and that when they act according to the former, their consciences approve, and when according to the latter, they condemn. Whether they had these notions of right and wrong,

* Mr. Phipps here produces a passage from the letter he animadverts upon, P. 45. in which the Author describes the workings of conscience, as an answer to this question: From whence it appears he means by "internal, immediate revelation," nothing more than the true light of conscience, or Dr. Tindal's inward law of nature.

As to what he says, concerning the Letter-writer's resolving the approbations and condemnations of conscience, into "notions only," he would reply, that however cautious Mr. Phipps may be, to suit his expressions to his system, he does not think him such an irrational and absurd mortal, as to suppose, a man had ever any compunction of mind, without an apprehension of his having acted contrary to that which was right: If ever this was the case, the man ceased to be rational, nay, was worse than a lunatic, a mere subject of sensation without thought. Now by "notions," it is clear to every unprejudiced and impartial reader, that the Letter-writer here meant, "apprehensions, ideas, or thoughts on that which *was* or *was not* agreeable, to what the mind conceived to be the will of the Deity." And if Mr. P. can prove, that he himself ever experienced any compunction and sorrow, upon the account of the state of his soul towards God, without its arising from some notion or apprehension of this kind, his opponent engages to prove to the public, that he was not at that time *compos*

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by an immediate impresson of the Deity, or by tradition, I will not absolutely determine ; though the latter seems most probable. But this is not solely what Mr. Barclay, in *some* places, would be understood to mean by his " internal, and immediate revelation," as is most obvious to every reader ; for, according to him, saving faith, or the knowledge of *Christ*, which is necessary to eternal happiness, *may be*, and *is*, obtained too, without any external means or light received from any written revelation whatsoever *. Now we want to know, whether there ever was a Savage, Turk, Hottentot, or any Pagan, that obtained this ? Surely if this " revelation, internal, and immediate," without the Scriptures, be so universal, or in any cases effectual, there may be instances and facts adduced to prove it incontestibly. Where are there any ? Produce one example.

Mr. Phipps replies, " I'll give him several," and then he quotes " Plato, Plotin, Cleanthes, Seneca, Philo, and Dindimus King of the Brachman's." After producing some testimonies from these, he concludes thus, P. 54. " What a reproach is it to the Christian name, that any who profess themselves Christians, and especially any of those who act as Leaders in Christianity, and make a boast of their superiority, should fall so far short of these virtuous and intelligent Heathens, as openly to profess a total insensibility of that radical vital principle of all true religion, which these bear such clear and experimental testimony to !" And as Plato's and Cleanthes's language is peculiarly suited to his system, he several times repeats their sayings, with apparently

* The system of the Apologist evidently implies this, as well as that of his defender, for they both suppose, " men may know and believe in the mystery of Christ's incarnation (as they express it) " and be saved by it, though they are ignorant of the history." Apol. Prop. v. vi. Sect. 25. See also Sect. 15.

stronger feelings, than he does many expressions of the New Testament.

Now the impartial reader will observe, the question was, *Whether any of the Pagans, without the help of a written revelation, ever had any true saving knowledge of Jesus?* But there is not a syllable produced by Mr. P. from either of these his inspired friends, which gives us any intimation of their having the least apprehension of or belief in him, as "the Son of God," or "Messiah, that was to come, or that was already come." All his quotations then are foreign to the in dispute.

However, as Mr. Phipps has the highest opinion of their "radical, vital principle of all true religion," "internal, immediate revelation," it may not be amiss to inquire into some of those sentiments, which these supposed inspired servants of God maintained.

"Plato" allowed that there was one supreme God, but he apprehended it was not safe or proper to publish him to the vulgar; wherefore he only proposes to them a plurality of deities*: Nor was there any occasion for it according to him, for his first and highest God was not concerned in the creation, neither is he so in the government of the world †.

So far was he from depending in all cases upon the inspiration of the Deity, in his own mind, that he has expressed an high opinion of "the oracles," as the best and only guides in the matters of religion, and divine worship ‡.

* Plato Oper. p. 536. Edit. Lugd. Etiam, P. 701, et P. 845.

† As a passage of Numenius, the celebrated Platonist, quoted by Eusebius, testifies. Lib. xi. Cap. 18. P. 537. Eusebii Oper. Edit. Paris.

‡ Plat. Oper. P. 448. Repub. IV.

If Mr. Phipps would see this subject more fully investigated, he would recommend to him the late Dr. Leland's book upon *The advantage and necessity of the Christian Revelation shewn from the State of Religion in the ancient Heathen world*. By this most elaborate and accurate performance, I have been directed to most of the passages here produced.

He not only charges the opinion of the stars being inanimate bodies as leading to Atheism, but he frequently prescribes the worship of them, which seem to be the Deities he principally recommends to the people*. These were some of his notions concerning God and religion. Let us next just mention some of his opinions about morals.

Diogenes Laertius tells us†, that it was a saying of Plato, that “it was not allowable to drink to excess, except upon the festival of that god who is the giver of wine.”

He would have the Greeks behave in a very friendly and brotherly manner towards one another, but approves their regarding and treating the Barbarians, (a name they bestowed upon all other nations but their own) as by nature their enemies‡: Socrates, his much admired leader, is introduced as saying this, which he is far from disapproving.

He not only would have the women appear naked at the public exercises, but prescribes a community of wives in his common wealth||; gives also great liberties to incontinency, not reconcilable to the rules of modesty and decency; allows, and in some cases prescribes, the exposing and destroying children§.

I will only add, he teaches that “lying is lawful when it is profitable, and in a fitting or needful season”**.

The next in order of time is “Cleanthes,” a disciple of Zeno, the founder of the Stoic sect.

Laertius, in his life of Zeno, explains the doctrine of the Stoics thus ††, “They maintained, that the world is governed by mind and Providence, and that this mind passeth through every part of it, as the soul doth in us: Which yet doth not act in all parts alike, but in some more, in some less.—And

* Eptomis, P. 701, 702. † Lib. iii. Segm. 39. ‡ Republ. V. Republic. V. § Ibid. ** Apud Stob. Serm. 12. †† Lib. viii. Segm. 138, 139.

“ that the whole world being a living and rational animal hath, like our souls, its principal part.” Though they held the whole animated world to be God, and consequently deified numerous parts of it; yet they supposed that the soul of the world acted principally in one eminent part of it, which sometimes they call God by way of eminency; but what this was they were not agreed. Zeno, as Velleius in Cicero informs us, said that the æther was God*. Chrysippus, according to Laertius, varied, sometimes making it the æther, sometimes heaven: But Cleanthes, according to the same author, held it to be the sun †. This is also observed by Cicero ‡.

Besides, it ought to be observed, that the stoics frequently expressed themselves, as if they understood their souls to be real parts of the Deity. Thus Epicetetus insists that “ our souls are connected and intimately joined to God, being μέμνη καὶ ἀποσπασματα θεοῦ, “ members and distinct portions of his essence ||:” So Miss Carter represents the sense, with great accuracy. :

Antoninus also calls every mans mind, or rational soul, “ the Divinity within him,” and “ the God “ within him” §.

Now the passage Mr. P. quotes from Penn, as the opinion of that famous Stoic Cleanthes, which represents mankind as being governed **, “ by that “ divine, infinite and eternal nature, which is of “ God, universally diffused, or sown through the “ whole race of man, as the most sure and infallible “ guide and rule,” when understood according to the doctrine of the Stoics, seems to convey a different idea, from what the quakers mean by “ their internal, “ immediate revelation,” had we no reason to suspect, whether Mr. Penn had done the passage justice in the

* De Nat. Deor. Lib. i. Cap. 14.

† Laert. ubi supra.

‡ Acad. Lib. ii. Cap. 41.

|| Diff. Lib. i. Cap. 14.

§ Lib. ii. Sect. 13; Lib. iii. Sect. 5, and 16.

** Lib. v. Sect. 10.

translation, of which Mr. P. by neglecting to inform us where it is to be found, has not given us an opportunity of judging. This "divine, and eternal nature," "universally diffused through the whole race of man," may only mean, according to the doctrine of some of the Stoics, our own rational souls, which they assert, as has been shown, are members or distinct portions of God's essence: Or if taken in a different sense, then it must be only diffused through our minds, as it is, through all the parts of matter, and not so particularly neither as it is, according to Cleanthes, in the Sun, which seems to be the greatest God that he worshipped, or that to which he with eminency applied this epithet.

However, we must not omit observing, that Zeno, whom Cleanthes followed, was led by his "radical" and vital principle of religion," which Mr. Phipps supposes him and his scholar to have possessed, to declare it reasonable and conformable to the divine nature, "for a man to put an end to his own life, if he be under any severe pain or torment, or is maimed in his limbs, or labours under any incurable disease*." Accordingly, as the same author informs us, he did, in consequence of a painful broken finger, strangle himself; or, as Lucian has it, voluntarily put an end to his life by abstaining from all food †.

And was his scholar Cleanthes in any respect less virtuous than his master? No he did the very same, on account of a painful disorder in his gums ‡.

As for "Plotin," of whom Porphyry was a faithful disciple and admirer, though we admit that his character was truly amiable in most parts of civil life—we must observe, that he taught "that the world is a god, and that the sun and stars are gods, as being animated by a divine soul," and also pretended, "that the worshipping of many gods, was an hon-

* Laert. Lib. vii. Segm. 130.
Oper. Tom. ii. p. 473.

† Lucian in Macrobi.

‡ Laert. Lib. viii.

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“our done to the supreme”*. He presumed to say also, that “he had enjoyed a vision of God, without the interposition or help of ideas, and that he had often been united to him”†. And his scholar Porphyry tells us, that “he himself had been once favoured with the vision”‡. And, to give but one instance of the pride of his character, when Amelius desired him to share in the sacrifices, which he used to offer upon solemn festivals to the gods, “It is their business,” replied Plotin, “to come to me, not mine to go to them”||.

There is the greatest reason to suppose, from the accounts which we have of master and scholar, that Porphyry was as eminent a Philosopher, as worthy a character in civil life, and as much acquainted with what Mr. P. calls “the radical, vital principle of religion,” as Plotin ever was: He is called, by way of eminence, *the Philosopher*; considered as the leader of the later Platonists; and said to be consummate in all kinds of wisdom and knowledge.

Whether this be a true account of him, or not; we know that he embraced the same principles of religion and morality as Plotin had professed, and pretended to the same intimacy with the gods: It is highly probable therefore, that if the master had revised his scholar’s learned, though severe tracts against Christianity, he would cordially have approved them.

But can any Christian, of common sense, ever imagine, that the religious influence the later Platonists were under, was the very same with that which directed the Apostles and first Christians into all the truth? If it were, why did they not cease from deifying the stars? Particularly, why did not Plotin and his disciples embrace the cause of Jesus Christ, as recommended in the divine writings?

* Ennead, Lib. v. Cap. 2. p. 483.
Lib. ix. Cap. ix.

† Life of Plotin.

‡ Ennead, II.
|| Ibid.

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There were many Christians at Rome, in his time, and he, no doubt, had an opportunity of hearing what they had to say, and of examining those books which they avowed were written under the immediate influence of the Spirit of God : However, it is pretty clear, from all that we know of antiquity concerning him, that his religion and morality were very different from those of genuine Christians.

Mr. Phipps then calls in "Seneca," to bear testimony to "internal, immediate revelation," his "radical, vital principle of all true religion."

It is readily acknowledged, that this Philosopher has delivered many excellent maxims of morality, which he may have received in part from Christians ; though we must observe, that he has retained much of the pride of his sect, and many of its most dangerous errors. He tells us, "A wise man lives upon a parity, or equality, with the gods." "Sapiens cum diis ex pari vivit"* ; "That God does not exceed the wise man in happiness, though he does in age : " "Deus non vincit sapientiam in felicitate, etiam si vincit ætate"†. He also pleads for self-murder‡, and argues largely for it || : Nay, not only, in some places, doubts about the immortality of the soul, but, in others, however he has expressed himself elsewhere, seems plainly to deny, that it has any existence at all after death§.

Besides this, we must take the liberty of observing to Mr. Phipps, that we are very suspicious, he has misquoted his friend and brother, Seneca. He informs us, that the Philosopher says, that "God hath indued every man with that, which, if he forsake not, he shall arise like God**". But, on reading over the epistle, his opponent can find no such sentiment : This, however, he does find—"Tutum iter est, jucundum est, ad quod natura

* Epist. 59.
§ Epist. 55.

† Epist. 73.
** Epist. 31.

‡ Epist. 70. | Epist. 58.

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"te instruxit. Dedit tibi illa, quæ si non deserueris, par Deo surges." Every grammarian will readily see, what is the nominative case to "dedit" and "instruxit," that "every man" is not in the original, and that, the last clause favours much of stoical pride and presumption, as does the following sentence, in the same epistle: "Hoc est summum bonum, quod si occupas, incipias deorum esse socius, non supplex:" "This is the chief Good, which, if thou possessest, thou mayest become a companion, not a supplicant, of the Gods." As for "Philo," it is well known, what the ancients say of him, which appears strictly true from his writings: "Aut Plato philonizat, aut Philo platonizat; "Either Plato philonizes, or Philo platonizes." We may therefore easily guess, what he means by his "*divine reason*," or "*infallible law*;" and why it did not induce him publicly to avow Christianity.

With respect to "the Brachmans," we are not acquainted with their vain-glorious spirit. When Apollonius asked them, What they were? Jarchas, the chief of them, answered, that "they thought themselves gods."

What now will the serious and impartial reader think, of "the spirit," or "immediate revelation," of these Philosophers? All of them, "Philo" alone excepted, were idolaters; and several of them lived after Christ, and yet were so far from adopting, that they despised, his religion. If Mr. Phipps and his friends allow them to have had the "*light within*," the "*Spirit of Christ*," the "*radical, vital principle of all true religion*," they must acknowledge it influenced them but very partially, and, I cannot help thinking, must have some doubt, whether it had saved them, whilst they embraced these gross errors in principle and practice.

Many professed Christian writers, like Mr. P. are apt to apply their own ideas of things, which, perhaps,

haps, they have borrowed from the Holy Scriptures, to the sayings of the Heathen Philosophers, and then bring these in, as vouchers for their own opinions : A practice, that is neither fair in point of argument, nor just, with respect to the memory of these venerable sages ; for it makes them countenance sentiments they never held. Besides, if those who lived *before*, and at the time of Christ, had been under the genuine influence of the one true God, and had the vital principle of true Christianity in them, Jesus, and his inspired servants, would certainly have taken notice of it, with approbation ; which, it is plain from the New Testament, they carefully avoided.

When Paul was at Athens, Acts xvii. there were some of "the Stoic Philosophers" who conversed with him, and heard him preach at Areopagus ; but the Apostle does not suppose, or even intimate, that they had the Gospel within them ; nor does he direct them to an "immediate revelation" within their own minds.

This sect, it is allowed, was the most renowned, for propriety of conduct, and the practice of what philosophers call goodness ; but Paul, in opposition to Mr. Phipps's scheme, thus addresses them, among the rest : "The God, whom being ignorant of, you worship, him declare I unto you :"^{απαγγέλλω} "καταγγέλλω," which properly signifies, to publish things to those who did not know them before.

On examining the Apostle's account of the state of the heathens, who were ignorant of the Person and Character of Christ, it plainly appears, that he thought "they had the invisible things of God, from the creation of the world; clearly discovered to them by the things which were made, even his Eternal Power and Godhead." Rom. i. 20. He says, "Nevertheless, he left not himself without a witness, in that he did good, and gave us rain from Heaven, and fruitful seasons, &c. Acts, xiv. 17." Here we see, the

the Apostle does not appeal to a divine, saving principle, or spirit, in them, to discover to them the truth, that they might obey it, but to God's works of Creation and Providence—to "the things that were made," and visible, and even to the testimony of "one of their own Poets." Ibid. xvii. 28. He calls the times of heathenism, "the times of their ignorance: Ibid. ver. 30." And elsewhere says, of the heathens in general, that they were "without God;" Eph. ii. 12. and that they "knew not God;" 1 Cor. i. 21.

Now Mr. Phipps may think as he pleases, and deal out his solemn censures upon his opponent, with his usual severity; but I cannot help thinking these worthy Pagans to have been entirely destitute of the genuine Spirit of Christianity. *He* may call them Brethren in Christ, I cannot. *He* may exult in their religious spirit, I cannot approve it, though I reverence their characters as Philosophers. I can never think Idolaters, the abettors of suicide, and the countenancers of shocking impurities and immoralities, savingly influenced by the Spirit of the true God.

Paul speaks of their "seeking after the Lord, *if* haply they might feel after him, and find him;" Acts xvii. 27. Mr. Phipps supposes, this can refer to nothing else but to "their feeling after him within them:" "Thus he has been taught," as he says, "of his opponent, to conceive of it." But the Apostle here, as a very learned writer justly observes, "seems to compare them to persons groping in the dark, or to blind men, who seek their way by feeling with their hands." So Polybius, as cited by Scapula, used the word "*ἁνασταίω*," which we properly render, to "feel after him." Grotius's note upon it is this: "Ostendit hæc phrasis rei difficultatem. Nam palpare aut cæcorum est, aut noctu incedentium." It is evidently as much a metaphorical mode of speech, as when it is said, in the same oration, that God "winked at their ignorance:"

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And it is so far from implying any thing of an "inward, immediate, saving revelation," that it rather supposes, the witness God had given them from the works of nature and providence, and the light of their own minds, whilst in heathenism, bore no more proportion to the knowledge of the true God, which Paul had, by revelation, and was willing to proclaim to them, than midnight-darkness to the light of the Sun in its meridian glory. Though it was their duty to grope in the dark after him, in order to find out his existence, and some of his excellencies, yet the Apostle never intimates, that any of them had thus found him; nor does he recommend the means of information they had in their heathen state about him, any farther, than to confirm his most plain declarations, by the testimonies of creation and providence.

3. An appeal to Scripture, reason, and fact, against the Quakers notion of internal, immediate revelation.

We would now address ourselves to the conscience of every reader, and desire him to consider the manner in which the first Christians were principled in the doctrines of Christ. Let him examine the New Testament history accurately, unconnected with all human systems, and observe, whether any one of them that heard Christ and his Apostles, who afterwards believed, was directed first to look within, for this "internal, immediate revelation of the Spirit," as the only "radical, vital principle of all true religion." This is the best method of determining the controversy, to which every person pretending to Christianity, ought to submit.

Particularly, let him attend to the apostolic method of propagating the Gospel after our Lord's ascension, and when they had received the miraculous influence of the Holy Ghost at the feast of Pentecoste, and it

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will incontestibly appear, that poor sinners were not directed to an "internal, immediate revelation" in their own minds, but were required to hear and believe the report of the Apostles, concerning Jesus of Nazareth. For, though some of Christ's principal servants had, upon particular occasions, an "immediate revelation" of certain things concerning the call of the Gentiles, and what was to come to pass in the world; yet it does not appear, that any of them, first of all, became Christians, in this way, unless it was Saul of Tarsus, though his conviction was by an external address to his senses, and not in Mr. Barclay's manner.

Upon mature reflection, we do really think, there is not a single convert to Christianity can be produced, throughout the whole New Testament, whom the Spirit did not teach the grand principles of Christian hope and practice, by external means. If two or three thousand are to be regenerated, or made new men in Christ Jesus, it is to be done by stating the grand facts and doctrines of the Gospel, as Peter did, Acts ii. Those who believed in Samaria, Chap. viii. were convinced by the preaching of Philip. God had many people at Corinth, but he did not chuse to teach them the Gospel by "immediate revelation" alone, Chap. xviii *: No, Paul was ordered to continue there; and teach the word of God among them. Ibid. Apollos was more perfectly instructed in reli-

* Respecting what Mr. Phipps says, concerning "the grace of God given to the Corinthians by Jesus Christ," and "their coming behind in no gift, &c. P. 34. it by no means militates against what is here asserted; for his opponent allows, that they had extraordinary gifts among them, (this is plain from the Epistle to them) none of which the Quakers can, with truth, pretend to; but they certainly received these, after they had been partakers of the grace, favour; or kindness of God, held forth in the Gospel, which they, through Paul's preaching, believed; and we apprehend it was not less "by Christ Jesus" because by his preaching, than if it had been by "internal revelation."

gion, not by "internal, immediate revelation," but by Aquila and Priscilla*. The Jailor, Lydia, the Ethiopian Eunuch, Dionysius the Areopagite, the Bereans, several Jews at Rome, and numerous others, all became Christians; by the direction or influence of God, through the conversation and preaching of Christ's servants. And any Quaker may be challenged to produce a single instance of a person's being made a Christian, throughout the whole history of the first propagation of Christianity, in the New Testament, by "internal, immediate revelation" alone. Now, if in the age of miracles, when it is allowed, there was a greater measure of the Spirit granted unto the servants of Jesus, than in any age since, there are no examples of persons being made Christians, by "internal, immediate revelation" alone—ought we

* As to "Apollos's" being "*fiat in spirit*," being only "instructed" ("κατηχημένος" *viva voce institutus*) "in the way of the Lord," according to John's testimony; it must be observed, we have the same phrase, render'd by our translators, "fervent in spirit," Rom. xii. 11. which every one understands of the fervency of man's, and not of God's Spirit: But allowing the phrase respecting Apollos, *not* to refer to the fervency of his own spirit in preaching, which I suspect Mr. Phipps cannot conscientiously believe, then the consequence is this; that, though he was under the immediate influence of the Spirit, it pleas'd God to inform him more fully by external means, and not in the way the Quakers contend for. Mr. Phipps also is for making a syllogism for me, that he might the more easily refute it; P 35 but he will excuse me if I make it for myself, and it shall be thus:

Those whom God teaches, by the external hearing of his servants, were not instructed in the knowledge of the Gospel, by "immediate revelation;" without any outward means of information—

The Corinthians and Apollos were taught the Gospel; the former by Paul, the latter by Aquila and Priscilla—

Therefore they were not taught the Gospel, by "internal, immediate revelation alone."

But the Apologist asserts, that "the testimony of the Spirit" (by which he means "immediate revelation") "is that *alone* by which the true knowledge of God hath been, is, and can be *only* revealed." Prop. II.

not to be cautious and fearful of admitting any such thing now, without the most incontestible evidence?

We may be bold to affirm, this is the plainest and surest way of judgment, to have recourse to the profession and practice of the New Testament Christians, and to the facts which attended their conviction and conversion*: But leaving the matter to this issue, it will be determined against Mess. Barclay and Phipps, by every fair and impartial reader.

If any one will take the pains, to compare what Mr. Phipps observes upon these Scripture-facts, he will discover a manifest intention to pervert and confound the clearest evidence. He says, P. 35, 36. "This shews nothing more, than that it pleased God, in these particular cases, to make use of outward means; but not that he never operated without them." What, are these only "*particular cases*?" Why had he not then produced the *general* ones? The question here too, is about the way of men's obtaining the saving knowledge of Christ Jesus, not, Whether

* By the word "*Conversion*" the writer means what Luke does, when he speaks of "*declaring the conversion of the Gentiles*," Acts, xv. 3. by which Paul and Barnabas, and also the sacred historian, no doubt intended a change of principles, dispositions, and actions, under the influence of gospel truth; or in other words, a turning from error, darkness, and sin, unto God, according to the spirit of the gospel. And notwithstanding such as these Gentiles were, might deviate, in some respects from truth and righteousness, after their being thus converted, and so, upon repentance might be said, with propriety of language, to "*turn*," or "*convert again*," yet the first grand revolution which past in their minds, in consequence of the conviction of gospel-truth, is by way of emphasis called "*conversion*," with the greatest accuracy and beauty of diction. But Mr. Phipps's quibble about this term, P. 33, 34, is equally applicable to the use of it by Paul, Barnabas, and Luke, as it is to the sense in which his opponent uses it; and if Mr. Phipps's reflection be just and true, these three illustrious disciples of Jesus, must be reckoned among those, whom he calls, with a supercilious air, "*inexperienced writers*." Though we pity the mistakes of the person, who is so ready in pronouncing his presumptuous censures, yet one cannot help being pleased, in having such unquestionable authorities to countenance us,

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God never did, by "immediate revelation," discover to the minds of some of his people, in the apostolic age, any circumstances, relative to the manner of publishing the gospel and future events? What the Quakers have to do, in this case, is, to produce not merely one, if this could be, but *many* instances, of persons being taught the gospel by "internal, immediate revelation" alone, without any external means. They must prove that it was a general method of God's dispensing the knowledge of his son; and they must produce modern instances of it too. However, Mr. Phipps knows they are unable to do this, and therefore, as an honest, conscientious man, he ought to give up and submit to the conviction of truth; which he will certainly be ready to do, if indeed influenced by the spirit.

It must appear also very plain, to every considerate mind, that if there be now a set of men guided by the "internal, immediate revelation" of the Spirit, See Chap. ii. Sect. 3. they would all be of one mind, about religion, as the Apostles and Evangelists were. Though these wrote and preached in different places and at different times, they all breathe the same Spirit, declare the same truths, and enforce the same precepts.

Mr. Phipps says also, "that the Spirit necessarily unites all those, who faithfully abide in it, in sentiment and affection." But were the Quakers united in sentiment and affection about the affirmation granted them by Stat. 7th, and 8th of William III? Did they not maintain an open debate upon it, in their annual and inferior meetings, for many years? Richard Claridge's book published in London, 1714, intitled, "the novelty and nullity of dissatisfaction," and the reply to it by the Author of the "Essay on the fifth of Matthew:" (who was an allowed Quaker and a strict observer of the ancient testimony) which I have now in my possession, demonstrably prove the difference,

rence, which subsisted for a considerable time, between those who were esteemed real Quakers, and acknowledged by one another as brethren. Which of these two parties abode in the Spirit, was not then, whilst the dispute lasted, determined. Both professed to be led by the Holy Ghost, and the dissatisfied appear to me, upon the Quaker's principles, to have had the best side of the question; for Claridge's able opponent has, perhaps, fairly proved, that the affirmation then used * was, to all intents and purposes, an oath.

I further ask, how came those Quakers who had the re-publication of their Prophet Burroughs's works, 1672, to leave out that clause about fighting, p. 8, and 9, of his "*Declaration from the people called Quakers to the present distracted nation of England*," printed 1659, which was signed by fifteen of their principal leaders †? Was not this calling in question the truth of their Prophet's, as well as his Brethren's Spirit, who signed the declaration? Have we not here a

* This was as follows: "I A. B. do declare, in the presence of Almighty God, the witness of the truth of what I say." 1696. Sewell's history of the Quakers. In the year 1721, the form was altered, to accommodate the dissatisfied brethren—"I A. B. do solemnly, sincerely, and truly, declare and affirm, &c."—Ibid.

† The passage left out, is as follows: "We are dreadful to the wicked, and must be their fear; for we have chosen the Son of God to be our King, and he hath chosen us to be his people; and he might command thousands, and ten thousands, of his Saints, at this day, to fight his cause, he might lead them forth, and bring them in, and give them victory over all their enemies, and turn his hand upon all their persecutors." But then they add, "We cannot yet believe, that he will make use of us, in this way, though it be his only right to rule in nations, and our heirship to possess the uttermost parts of the earth; but for the present we are given up to bear and suffer, &c." P. 2. This is plain language. They would not then take arms, but they strongly intimate there was a time coming in which they should. This is the passage which is omitted, with several others against the King. But I don't apprehend any of the Quakers now, would adopt such language, and approve of the principles, which seem plainly to be expressed in the quotation.

manifest.

manifest and unquestionable difference of sentiment, and opposition of Spirits, attested by a notorious fact? Will the Quakers, of the present day, allow the propriety and truth of those sentiments, which are expressed in the excluded paragraph?

The defender of the Apologist observes, "that those who differ widely from Robert Barclay, and that deny the inspiration of Paul," (he should have added, to have replied fully to his opponent *, "when writing his epistle to the Romans, and others who deny the credibility of the Jewish history") are no real Quakers, be their pretensions what they may." P. 56. And then he says, "that if he be acquainted with any such, under that profession, I must tell him, it is not the part of a Christian, nor of a just man, to calumniate a society with them, which affords no countenance to any such opinions."

Now, we readily acknowledge, that it is far from being "just," much less the property of a "Christian," yes, an infamous calumny, to charge upon any society, the bad principles or practices of those in connexion with them, when the persons professing these principles, and guilty of these practices, would be disavowed and separated from by this society, as soon as their real characters were known to them: But do the Quakers, at their monthly meetings, renounce a religious connexion with all those, who are known, to some or most of them, to differ from Barclay, to deny the inspiration of Paul in the epistle to the Romans, and to question the veracity of the Old Testament history? I have been told by some, whom perhaps Mr. Phipps would acknowledge to be real Quakers, "that they do not." Do not they then countenance, or at least connive at, these opinions? If my information be wrong, I publicly retract what was written in my

* For Mr. Phipps does not deny that there are some Quakers who reject the credibility of the Jewish history.

former pamphlet : But I have as yet no reason to suspect my information.

There was a motion made, some years ago, at their annual meeting in London, that the person who had for some time worshipped among them, and appeared to conform to their rules in dress, address, and conduct, should, when thought of to be introduced into their societies, have a deputation wait upon him to know what was his faith : But it has been said, that it did not become an established rule ; and their manner and terms of admitting persons into their communities, I am, from good authority, informed, is as follows : When any person, leaving some other body of religious professors, attends diligently their meetings for worship, for some but no fixed time—takes his button out of his hat and flaps it—conforms in general to their mode of dress and address*—refuses to pay tithes and church rates—and be of good moral character—such person is invited to come and sit with them, at their monthly meetings, and becomes a member of the same, to judge and be judged, according to their rules and orders.

If these be the sole terms of admission, is it any wonder, that there should be a diversity of opinions among them ? If they be not, let Mr. Phipps tell us what faith, what opinions, or what belief they require of their candidates ? It is the part of “ a just man,” and a true “ Christian,” to be explicit about his religious principles, and not to be ashamed of their being known to the world.

Though those we have mentioned are the terms on which persons are usually admitted into their societies, yet give me leave to ask, Will Mr. Phipps, as an honest man say, that all those, who have for some time been members of their monthly meetings

* Quakers terms.

or churches, or are deemed so now, intirely agree in principle and practice, upon the subjects of church rates, tithes, and the Militia bill? Do those who are reckoned the most faithful and strenuous, deny them to have the Spirit, or declare them to be no Quakers, and separate from them accordingly, at their church meetings, who directly, or indirectly, by their substitutes, pay, according to the demands of the acts of parliament concerning these articles, without giving the collectors the trouble of distraining*?

Did the Quakers agree, at one of their meetings in London, to approve and countenance, as a body, Mr. Purver's translation of the Bible? Were there not some for it, and some against it? Were not most of the latter opinion?

But, to say no more upon this head, we only desire any reader to hear several preachers, in different places and times, and to converse freely with various members of their societies, and he will be convinced, as I have been, that they have a diversity of opinions in religion on some doctrines or practices.

It may be added, if this "internal, immediate revelation" be necessary to every man's salvation, as Mess. Barclay and Phipps represent, they can surely, by some means and arguments or other, demonstrate to us, that we *have* or *may* have it. We are not conscious of it: We pretend not to it: We presume not to have any religious knowledge, but that which we have received by means of an external revelation,

* Mr. Penn, in his preface to Fox's journal, has these words, P. 54. "For being quickened by it," (the life and light of Christ within) "in our inward man, we could easily discern the difference of things, and feel what was right, and what was wrong, and what was fit, and what was not, both in reference to religion and civil concerns." And he declares afterwards, that this infallible direction was the ground of the first Quaker-saints fellowship. I here mention this, to justify the propriety of our asking these questions, which we have introduced in the paragraph preceding.

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and in the proper use and improvement of what is thus revealed: We expect the Spirit, to whom we daily pray, in no other way to enlighten and save us.

We further insist, that, if the Quakers notion be true, they ought to produce some instances of persons being taught the knowledge of the incarnation, miracles, sufferings, and resurrection, of Jesus, the Son of God, who never obtained any information about it from books or men.

Moreover, it must be observed, that if the Quakers were able, by facts, a unity among themselves, prophecy, miracles, or any other means, to convince us, that we and all others certainly have or may have this "internal, immediate revelation," we will, at once, adopt the creed of "the author of *Christianity not founded on argument*," which is as follows, Edit. 3rd. P. 60, 61. "I believe, that the New Testament is a system of empty notions, of mere manuscript authorities and paper revelations, that every copy and representation of the first original, detracts in a great degree from its divine authority—that it must necessarily be the work of man, and therefore not proper to be the foundation of our faith—that it is a dead letter, a low historical report and dry unaffecting theory, not addressed to the principle of intelligence God has given us, and never intended to be the only rule of faith and conduct—that faith is not a belief on evidence, but a mystical sensation, or an inexplicable effort of the will—P. 112. that God saves not men by the knowledge of New Testament truth, but by a constant and particular revelation, imparted separately and supernaturally to every individual—that the Spirit thus irradiates our souls, at once, with a thorough conviction, and performs more, by one secret whisper, than it ever does, by a thousand preachments of truths revealed in the Bible—that this is the grand principle of faith
" and

* and salvation, the general uniting principle, and
“ a standing miracle, in every man’s breast—there-
“ fore a written revelation is absolutely useless and
“ of no manner of account”*.

It may be submitted now to the impartial judgment of every reader, whether the forementioned opposer of the Old and New Testament revelation, could ever have written that artful and sophistical libel upon the religion of Jesus, if he had not read Barclay’s *Apology*, or the performances of other enthusiasts.

May I not also venture to appeal to the sense and experience of every man of honour, honesty, and understanding, among the Quakers, and demand of them, whether they can produce any one religious truth, which they have received by “ immediate, internal “ revelation” alone? Let them, if they can, tell us, of the vision, trance, or revelation to their senses, immediately from heaven, or immediate suggestion to their mind—fitting—walking—sleeping or waking, by which was discovered to them, some truth of religion, which they had not read or heard of before, or else deduced by their reasoning powers from ideas already received, in this common and ordinary way of information. We are not afraid of being convinced by well attested facts.

* The reader may see what a likeness there is between Mr. Barclay’s sentiments, and the above creed, if he’ll look at Prop II. Page 26. “ The sum then of what is said amounts to this: That “ where the true inward knowledge of God is, through the revelation of his Spirit, there is all; neither is there an absolute necessity of any other. But where the best, highest, and most profound knowledge is, without this, there is nothing, as to the “ obtaining the great end of salvation ” This paragraph may be taken in a very good meaning, I acknowledge, but as Barclay intends it, it sets aside, we apprehend, the absolute necessity of the knowledge and belief of that Gospel, described in the New Testament, which, we shall hereafter shew, is very different from that of Barclay’s. Besides this, it expresses, according to the general sense of the apology, the insufficiency of the knowledge of what the Apostles and Evangelists have written, without a particular, and “ immediate revelation” to every individual.

If every man was inspired, we further add, with the knowledge of religion, in a way of "immediate," "internal revelation," it could not possibly have happened, that most of mankind, in all ages, should have been involved in darkness and error, and have fallen into gross ignorance of true religion, and into the most absurd superstitions and idolatries. That it was possible for every man thus to be inspired, no one can doubt; but that it has ever taken place, no unprejudiced person can believe, without discrediting all the authentic histories we have of mankind.

Infallible, "immediate revelation," God can, and we doubt not, has given to mankind, but we do insist, it must either be given to every particular individual, or to some person or persons, to be by them communicated to mankind, with proper testimonials in his name. Which of these has taken place in the world, must be determined by facts: That the former has not taken place, I know by my own experience, and the testimony of vast numbers of my fellow creatures.

For these reasons then, and others which may be produced, let such most seriously consider, what they are following, who imagine to themselves, that they are under the direction of the "immediate revelation" of the Holy Ghost. Let them be as laborious as they may, in forming out of the Scriptures, by manifest perversions, their system, and polish it, all they can, it will prove a false mirror to them, in the things of God. They may see their own image in it, and idolize that, as the Divinity within them, but if, they are mistaken, with all their peculiarity of speech, formality of behaviour, and severity of manners, they are dreadfully exposing their own souls, to the indignation of the Almighty, when attributing to the immediate suggestion of the Spirit of God, what is only the conceit of their own self-inspired imaginations.

C H A P. VI.

- *The Light-within, and its operations considered, with some animadversions on Mr. Phipps's observations.*
- 2. *The Quaker's Gospel examined.* 3. *The Apostles Gospel stated from their own writings, and shown to be different from Barclay's, and his defender's.*

THE *Light-within* considered, with some remarks on Mr. Phipps's observations.

"The Light of Christ within, as God's gift for man's salvation," is called by Mr. Penn, in his preface to George Fox's journal, P. 18. "their fundamental principle, which is as the corner stone of their fabric; and to speak eminently and properly," says he, "their characteristic or main distinguishing point or principle."

It is thus described by Barclay:—"But we understand a spiritual, heavenly, and invisible principle, in which God, as Father, Son, and Spirit, dwells; a measure of which divine, and glorious life, is in all men, as a seed, which of its own nature draws, invites, and inclines to God; and this some call, the vehiculum Dei, or the spiritual body of Christ, the flesh and blood of Christ, which came down from heaven, of which all the saints do feed, and are thereby nourished unto eternal life." Apol. Sect. 13. P. 138. And further on he writes, Sect. 14. "We understand not this seed, light, or grace, to be an accident, as most men ignorantly do, but a real spiritual substance, which the soul of man is capable to feel and apprehend."

He calls it also, P. 194. "*That little small thing* that reproves men in their hearts," and asserts likewise, "that it is not any part of man's nature, but
" dif.

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“different from the soul of man, and its faculties: “Neither is it,” according to him, “the relicks of “any good which man-has lost by the fall; nor is it “mens natural conscience; yet it is,” he tells us, “that light, by which many of the heathen philosophers were sensible of the loss received by Adam, “the very same with Seneca’s holy spirit, the same “with Cicero’s innate light, otherwise called right “reason, and the same which Paul’s Gentiles were “endowed with, of which he speaks in the second “chapter of his epistle to the Romans”*.

Now it must be allowed by every impartial reader, that this “*vehiculum Dei*,” this “spiritual substance,” “*this little small thing † within us*,” is very obscurely described: For, according to Barclay, it is a “light,” but it has no ideas; it is a “seed,” but it has no form; it is a certain “little small thing” within us, which must be “felt,” it cannot be defined. Why then, it may well be asked, did he attempt to write about it? We cannot help concluding, from hence, that we have, not with prejudice and injustice, exposed his notion of “internal, immediate revelation;” for this, and “the light within,” are equally unintelligible and indefensible.

But, though Mr. Barclay, and his brethren acknowledge, it cannot be defined, in its own nature, let us inquire, whether that which it sometimes suggests to the mind, be not discoverable? Though we own, if

* See the Index to the Apology under the word “Light,” and the places there referred to.

† Mr. Phipps charges the Author, P. 57. with “puerility,” thinking that he plays with this phrase upon the account of its redundancy: He is here, however, again mistaken. For it is the idea conveyed which strikes him more than the inaccuracy. There is no divine writer who ever expresses himself in this manner. If the phraseology be mean and low, the idea it conveys is much more so. He scorns to spend his time, as Mr. Phipps too often has done, in carping at words, when they have no particular influence on sentiments.

it does suggest to the soul sentiments or truths, for hope and action, it becomes something which operates contrary to his notion of silent waiting in worship "without any thinking at all."

The Apologist will help us, upon this point, for he represents God by this "seed" or "light" in man, "at some singular times, setting his sins in order before him, and seriously inviting him to repentance, offering to him remission of sins and salvation, which if a man accepts of, he may be saved"*. Sect. xvi. P. 147. Could this now be confirmed by proper evidence, it would go a great way, to support one pillar of Quakerism; though at the same time it would shake another to its very foundation.

Upon recollection, we must observe, that, according to the Apologist, this "seed" or "light" within, is some part of the philosophers wisdom; the Gentiles light, which accuses them when they do ill, and excuses them when they do well; and Tully's innate light, and right reason, which is equally binding upon all people and nations: But here we ask these questions, calling upon Mr. Phipps, and every honest reader, to attend to the import of them. Where do these ever assure men of the remission of sin, upon repentance? Did they ever point out the least intimation of God's sending his son to die for sinners, or the smallest hint of his intercession and mediation? Here the point now evidently turns. The Letter-writer saw it, and therefore pertinently asked these questions: And he again calls upon Mr. Phipps, or any man living, to produce passages from authentic

* As to Mr. Barclay's "time or day of visitation, which does not always continue through a man's life," I think it a very dangerous and melancholy opinion: For, were a man properly affected with his miserable condition by sin, and once imagined his day of grace to be over, neither the light within him, nor the gospel without him, can give him any relief: The former will be a poor comfort; and the latter, with this prejudice, he'll never understand.

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writings, or any facts whatsoever, which will prove the affirmative of these interrogations. Why then should either of the forementioned things be called "Christ within," when there is not the least notion or apprehension of his person and character? It is most certainly an improper epithet, unscriptural, and, in every view, absurd: Can that be called, with any propriety, the light or knowledge of a person or thing, which contains no proper ideas of them? Let the reader judge.

Mr. Phipps may use epithets, as he pleases. He may join with Barclay, in terming the Gentiles light of nature, "*the gospel*," "*the light of Christ within*," "*the beginning of internal, immediate revelation*;" but, all honest impartial men must be convinced, that the abuse of terms does not alter the nature of things: And, in order to determine rightly upon this subject, let every reader seriously examine the workings of his own mind, that he may accurately observe what light he had within him, without the help of a written revelation.

Mr. Phipps's opponent honestly and seriously confesses, that all the light he had within him, before he knew the divine report of the Gospel, as stated in the Scriptures, only perplexed him, with uncertain conjectures about the favour of God *, and sometimes led him to despond. When he apprehended he *did* right, his conscience approved; when he did wrong, it frequently condemned: But whether God would pardon his iniquities, his light could give him no certain information. Every consideration which induced him to think, there was a difference between vice

* The addition of this clause will make the Author's intention sufficiently evident, though it appears to have been so plain before, that I should imagine, nothing but a disposition to find fault, and a fixed determination to make, if possible, his opponent appear odious to the reader, could have led the censorious observer to have perverted it.

and

and virtue, fully convinced him that the former was punishable, and the other agreeable to the Deity ; and the more closely he pursued these inquiries, the greater was his distress of mind. So that if you tell him to look to " the light within," and observe its dictates, without the light of the Scriptures, you tell him to despair. He may safely say, in the language of Barclay, "*This is his most certain experience ;*" and he really thinks, as it is natural for every man to do, that it is as authentic, as any experience of the Apologist, or his defender.

Under these reasonings of his mind, he is relieved by divine truth, ("notion" * it was in my letter) a heavenly report, a testimony, or sentiments, delivered by Jesus of Nazareth, and his Apostles, in the New Testament, to a guilty world : And he may borrow the words of a renowned writer, which he cordially approves, as being justly descriptive of the state of his soul ;

" Laden with guilt, and full of fears,

" I fly to thee, my Lord ;

" And not a glimpse of hope appears,

" But in thy written word."

Watts's Hymns, Book II. Hymn 119.

Mr. Phipps, or any other Quaker, may call this ground of his hope what they please, and speak of it in the most diminutive light ; as they are not the first who have treated the plain doctrine of the Apostles with contempt, but it is the same thing which they

* By "*notion*," is sometimes meant a trifling opinion, that has no foundation in truth and fact, nor any tendency, in its own nature, to influence the heart and life ; but the other epithets the author used, sufficiently explained what he intended by this term, to every unprejudiced man. But Mr. Phipps is ever catching at words ; which carries a suspicion with it, that his system is not to be defended by fair reasoning.

clared, by divine authority, to guilty, distressed men ; and he rejoices in it, as good news from heaven.

The Observer, with an insulting sneer, makes the following remark : " A notional relief indeed ! What does he read there, that more concerns him than any other person *." To which he answers, nothing that is more peculiar to him, than to Joseph Phipps, or any other wretched sinner who believes. He has no desire of circumscribing the free and unlimited declarations of the Gospel, but heartily wishes that his opponent may understand, believe, and so enjoy, the comfort of them ; for he has an equal claim to them, as a guilty, perishing sinner, with himself. But, should he despise them, and look for help to any corrupt Gospel, within or without him, if the mission of Jesus and his Apostles be from God, he will expose himself to the divine displeasure †.

Allow me, then, to observe to you, Mr. Phipps, you are quite mistaken in supposing, that I was of opinion, the gracious declarations of the Gospel do not bear as kind and friendly a direction to other sinners, as to myself. With a religious indignation, I reject the sentiment you would charge upon me, and being confident, there is nothing in what I have writ-

* Mr. P. in his Observations, is very witty upon the Author's signature in his former pamphlet ; upon which occasion, we may retort upon him his own reflection, in his own words, P. 63. " What a powerful thing wit is, that such a trifle should be his " Master !" Is it not surprizing, that the grave Mr. Phipps should be tickled with this conceit ?

† Every person who is brought to see the nature and beauty of the Gospel, is undoubtedly " led by the Spirit " Rom. viii. 14. The Holy Spirit gives the temper of children, or " the spirit of " adoption," Ibid ver. 15, we apprehend, by no other means, than by the plain declarations and promises of the Bible, and by the same means, he witnesseth to the obedient believer, his acceptance with God, and " seals him unto the day of redemption." Eph. iv. 30.

This we thought proper to observe, in answer to what Mr. Phipps has remarked on the former paragraph.

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ten, which will fairly support your deduction, I do really pity either your ignorance or prejudice, for vainly attempting to fix the ignominy of it upon my principles. Whatever are the peculiar designs of the Deity, and however certain it is, in his view, who will be saved, and who will in the event be lost, which, I do not pretend, is made known to me by a written or immediate revelation; it is a point, which is settled in my mind, by the clearest evidence, that the proposals of the Gospel are free, and open to all sinners, without any distinction: Nay, in my apprehension, murderers, highwaymen, adulterers, fornicators, drunkards, gamesters, knaves, misers, prodigals, pharisees, —the vilest of the human race, have as great a right to the Gospel, if they understand and believe it, as Joseph Phipps, or his opponent, and it will then certainly give them hope, soften them into repentance, and “teach them to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly.” Titus ii. 12.

The New Testament declares, that “whosoever believeth on the Son of God,” 1 John, v. 10. doubtless, as the Apostles have described his character, “shall not come into condemnation.” John v. 24. Why then should not Mr. Phipps’s fellow-sinner, if he believes the sacred record, hope in God’s favour, as well as the three thousand, who were filled with joy, on being convinced of the truth of what Peter preached about Jesus of Nazareth; Acts ii. 41. or as well as the abandoned jailor; Ibid. Ch. xvi. 34. or the persecuting Saul of Tarsus; Ibid. Ch. ix. 22. or the idolatrous and impure Corinthians, who were comforted and sanctified by the same Gospel 1 Cor. vi. 11.?

Indeed, these were not told, when the Apostles first addressed them, to look for “a Christ within,” or to some kind of sensation or impression, by which they might fall in love with themselves, and set themselves

nearer the throne of God, Pharisee-like, than other sinners: No, they were called upon, as may hereafter more fully appear, to believe what the Apostles proclaimed about the person, character, and work of Christ.

There is, undoubtedly, as great, or greater danger, of a person's being self-inspired upon Mr. Phipps's plan, than there is of a man's being self-confident, or of falsely imagining himself one of the Elect, upon the plain doctrines of the Gospel.

The Observer quotes what his friend, whom he opposes, had written in the forementioned paragraph, concerning the reasonings of his own mind, about sin and guilt, and the favour of God, without the light of a written revelation; *Observ.* P. 45, 46. and avows this to be the same with what he and Barclay insist by the "*Light within.*" It is, according to him, "the manifestation of the Spirit, which is given to every man to profit withal, the seed of the kingdom, that word of God, which is in its own nature, spirit and life; nay, that One which alone is good, and therefore God himself:" P. 47. So that he would have me believe, that this was "Christ within," "the internal, immediate revelation" of the Quakers, and the very same Gospel which the Apostles preached. But I cannot believe, without evidence, nor adopt this strange notion, upon Mr. Phipps's bare assertion. I have no doubt but all men, according to the measure of their knowledge of law, or right and wrong, have something of this solicitude, about the future state of their souls, and the favour of God, at one time or other, but, I am morally certain, their reasonings and reflections upon this subject, without the help of what a written revelation has declared, concerning the doctrine of forgiveness, will either lead them to security upon a delusive hope, or else drive them to great perplexity, if not absolute despair: The more close and impartial they are in
their

Their inquiries, the more assuredly will the latter consequence take place.

However men may reason for their respective systems, and be influenced by the opinions and practices of persons about them, whenever they think seriously and impartially of God, they must see him to be naturally averse to all iniquity. This is one of the first and truest ideas that we have of our Maker and Judge: Nor is there any thing, in the law of nature, the conjectures of philosophy, or the devices of enthusiasts, which can give us any certain evidence, that he will pardon transgressors. All the light which the wisest heathens had, upon this subject, only amounted to a *may-be*, or a bare *probability*: And it may be safely said, that no man, since the Apostles, has ever arrived to a *greater* satisfaction, upon good principles, without the light of their testimony, as it is recorded in the New Testament. Mr. Barclay does not seem to allow the mere knowledge of right and wrong, which directs the conscience, in its accusation or approbation of what the person has done or not done, to be the light of conscience. He describes conscience thus, P. 146. "It is that knowledge which ariseth in man's heart, from what agreeth, contradicteth, or is contrary to any thing believed by him; whereby he becomes conscious to himself that he transgresseth, by doing that which he is persuaded he ought not to do." So that this knowledge or consciousness may arise from errors believed, as well as truths: If from the former, the knowledge of conscience is not the "light within;" if from the latter, that which directs its judgment being truth, it is the *light*, the Spirit, "the word of faith," the Gospel.

From hence it follows, that Mess. Barclay and Phipps admit of no *true* light, which may be called the light of nature, as most other Christian writers do. According to them, though it be only some truth about

about law and justice, which strikes the conscience, leading it to condemn the person for some omission or commission, without giving him any real prospect of forgiveness, it is the "light of Christ," the "seed of the kingdom," yea, "God himself speaking in the mind."

We may plainly discover then, what the Apologist and his zealous defender mean, by "the Spirit of God," or "light within," and, in what sense it is that they affirm, "All men of whatever nation, kindred, and tongue, actually partake of it." One cannot help observing, it seems to be the very same, with that which the famous Deist*, Dr. Tindal, meant by "The internal revelation of the law of nature, in the hearts of all mankind, or the pure simple dictates of the light of nature." And it is highly probable, if not unquestionably evident, that Mr. Phipps, and some of his friends, really apprehend, what the writers of the New Testament have said about religion, is only a republication of the law of nature, or, which is the same thing, their "*light within*," for it cannot be conceived, how they can make the Gentiles light, and the light of the servants of Jesus, who were infallibly inspired, the same, though different in degree, without admitting the truth of this observation.

In short, all the ideas one can form of the "*light within*," according to Barclay, and Mr. Phipps, amount to this.—That it is a material something, which comes down from heaven, and is implanted within every man. As to its real essence, it is better felt, than described: It accuses men of guilt, teaches them to repent, and, according to the Apologist, assures them of pardon; and yet, in fact, it does not assure those of pardon who have never heard of the Gospel, for in this case, it is only what we call the light of nature, or that knowledge of right and wrong, which

* This Gentleman called himself a Deist.

The Quakers leading Sentiments examined. 143

is common to all men, whether Jew or Gentile, Barbarian or Scythian.

Here Mr. Phipps's friend would propose the following questions, to his serious and impartial consideration.

Is there any good reason of hope now, for the guilty before God, without the knowledge of what the special messengers of Jesus have written, concerning his character and redemption? If there be, what is it?

Does not the law of nature, and the Gospel, differ principally in this; that the former is a law of works, the language of which is "Do this" perfectly "and thou shalt live," Rom. x. 5. the latter a law of grace, to communicate the knowledge of a Saviour and his Redemption, with this declaration, "Whosoever believeth shall be" justified, sanctified and "saved?" Mark xvi. 16.

Is the Gospel of Jesus, nothing more than some knowledge of right and wrong, which all the Jews Pagans, and Turks, have within them?

2. The Quaker's Gospel examined.

Mr. Barclay observes, P. 168. P. 73. "That though the outward declaration of the Gospel be taken sometimes for the Gospel; yet it is put figuratively, and by a metonymy. For to speak properly, the Gospel is this inward power and life, which preacheth glad tidings in the hearts of all men, offering salvation to them, and seeking to redeem them from their iniquities."

His defender expresses himself thus, Obser. P. 62. "Our author resolves the word of faith, and the Gospel, into the verbal preaching concerning the word of faith and the Gospel, or *into the mere doctrine of it*; which lands in this absurdity, that the
"report,

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"report, or outward description and recommendation of a thing, is the thing itself."

"The Gospel is the saving power of God, manifested in the faithful heart, to its salvation. But our author's Gospel seems to be the New Testament only, or some of the doctrines therein contained." *Obser. P. 62.*

According to Barclay, and Mr. Phipps, the reader will plainly see, the Gospel, strictly and properly speaking, is only the virtue or power of God within all mankind, not the doctrines or truths delivered by the Apostles of Jesus: So that the passage Mr. P. so often quotes from Paul, Rom. i. 16. means no more than this, in his opinion, That "the gospel," or properly speaking, "the power of God" is "the power of God:" What an amazing discovery!

This power of God, we have seen, is also the "light within," "the substance which comes down from heaven," the "seed" which the Almighty has placed in the heart of every son and daughter of Adam, and stronger still, nothing less than "God himself" in the heart or soul of every man.

George Fox, in his book entitled "The Great Mystery," P. 68, and 100. says, "That the soul is part of God, and of God's being, and that it is without beginning, and also infinite," P. 91. and 29. all which is as much as to say, the soul is God. "If so," says a sensible writer, "then God sets up a light in himself, which he himself is to obey, and in so doing, he himself shall be saved." But does not this border upon blasphemy? It must appear shocking to every considerate mind.

Let us, however, now consider the quotations of the Apologist, and his defender before mentioned. Collect, reader, your thoughts a little, and examine the meaning of the word "Gospel." In the Greek, as well as

in the English, it signifies "good news*," or "glad tidings," and in this sense, without a metaphor, as we shall shew hereafter, it is commonly used by the Apostles.

But did you ever hear before, reader, of such "glad tidings," as that of a mere "virtue," "power," or "substance" only? For you will observe, it is nothing said about it, but strictly and properly the "substance" itself, according to Barclay, and his confident Patron.

The last mentioned gentleman talks of his opponents "*landing in absurdity*," but, we apprehend a person may sail round the whole globe, and not land in any country, where he will find, among the religious, a more absurd notion, and a greater abuse of language, than what he, and the Apologist, are here chargeable with.

Besides this, let the attentive reader take notice of what Barclay says, in the first paragraph before quoted, observing at the same time this most obvious truth, that there is no difference between "*glad tidings*" and "*Gospel*." "For, to speak properly, the *Gospel* is this inward power and life, which preacheth glad tidings in the hearts of all men." So then! one while the preacher of the "*glad tidings*," is the "*glad tidings*" themselves, and the "*glad tidings*" so preached, are not the "*glad tidings*;" whereas at another time, we are led to conceive, the preacher of the good news is not the *good news itself*, but only the preacher of it.

* The following quotation is approved by Mr. Phipps. "The word *Evangelium*," says Dr. Smith, "signifies in general "*good news*," and is of the same import with our English word *Gospel*; only in the sacred use of them both, there seems to be a metonymy, whereby the words that denote "*good news*," are set to signify the history of "*good news*." *Obser. P. 66*. If Dr. Smith means, that the word was *always* used metonymically in the sacred writings, as he has only *asserted* here, not *proved*, we may presume to think him mistaken. For who is this Dr. Smith, that we should submit to his authority, without argument?

What palpable absurdities are here! How have artifice and subtilty intangled themselves! Is it not shocking to common sense, is it not painful to the serious mind, to see our fellow sinners, whose eternal welfare we earnestly pray for, under a grave pretence of the Spirit, thus confounding the plainest language, and flatly contradicting themselves? And for what? Why, to establish a favourite system, though it be at the expence of violating the plainest sense of God's word.

"Divine light," or "the Gospel," which are the same in Mr. Phipp's judgment, "is," says he, P. 43. "the subject of inward sensation, and is not to be communicated from one to the other, either by reasoning or verbal description. In vain, therefore, do any call for a verbal demonstration of it. A person void of sight, from his birth, might as reasonably demand the light of an outward luminary to be shown him by argument."

These bold assertions are quite consistent with Barclay's system. They evidently suppose the Spirit of God itself cannot express the Gospel by words, or convey it to the mind of a sinner, for his conviction and sanctification, by writing, preaching, or conversation. His mistakes here are founded upon this false assertion, that the gospel is such an inexplicable thing, that it can only be the subject of inward sensation. But can their be any mental sensations without ideas? However, the testimony of Peter, and Paul, not to mention other divine writers, which we shall hereafter produce, will expressly contradict him.

Here, it must be owned, he gravely wraps himself up in a cloud of mystery, and, as it were, calls upon the reader, to stand at a profound distance, and admire him, whilst hugging himself in his ignorance. Should he be happy in the belief of his dark creed, he must admit the following confession to be conformable to his *undoubted experience*. "I hope in I know not
" *what,*

"*what*, and I am influenced to action by *I know not what*. In vain do you ask me for a verbal demonstration of what I feel, I cannot describe it to you by words. You can know no more about it, by any thing I can say to you, even though you understood every declaration in the New Testament, than a man born blind can know of the best description of the sun's light. The Apostle Peter, indeed, calls upon Christians to "be ever ready to give a reason of the hope within them, with meekness and fear," 1 Pet. iii. 15. "But as for me, I cannot do any such thing, for the reason of my hope I am unable to express, in any language what-ever."

Many other things may be here advanced, against their definitions, or descriptions of Gospel, but what has been observed is sufficient, it is presumed, to show, how inconsistent and even ridiculous they are, when fairly examined.

There are some errors, which need only to be properly represented, in order to be confuted: Their accounts of the Gospel, I really think, come under this predicament.

What we have here seen to be the gospel of Barclay, and his defender, is the very same with that of George Fox, as they themselves allow: If this then be absurd in itself, and different from the Gospel which the Apostles and Evangelists published to mankind, Barclay's assertion, that he and his brethren preached no other Gospel than that which the Apostles wrote and spoke about, is undoubtedly not true.

3. The Apostles Gospel, stated from their own writings, and shown to be different from that of the Quakers.

Let us fairly examine what the Apostles Gospel was, and we apprehend every candid and impartial

reader will be fully convinced, that the Apologist, and his defender, have espoused a very different system, from that of the inspired servants of Jesus.

The first passage I shall produce, must appear to every unbiassed person, as clear and decisive as words can make it.

"Moreover brethren," (Paul is speaking to Christians) 1 Cor. xv. 1, &c. "I declare unto you the Gospel, *τὸ εὐαγγέλιον*, which I preached unto you, which also you have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also received, *how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures.*"

This was "the Gospel which he preached" at Corinth, for a year and half, Acts xviii. 11. "the Gospel which they had received;" "in which they stood;" and "by which also they were saved;" and it will be exceeding difficult for any man to pervert his meaning, with the most plausible criticisms or explanations.

The person, of whom Paul was writing, the Corinthians knew, was Jesus of Nazareth. That he was the Messiah or Christ; that he died for the sins of those who believe him to be: what the Apostles testified; and that, after his burial, he rose again the third day, according to the predictions of the Old Testament, was, without a metonymy, Paul's Gospel.

But, Barclay says, and Mr. Phipps agrees with him, "that the *outward Gospel* is nothing, the *inward Gospel* is all, and that the former is put figuratively and "by a metonymy." But, where does the Apostle or any of his brethren, make this distinction of Barclay's? It really appears to me, and I am not ashamed to profess it, a shocking perversion of the sacred language,

The

The Apostles never represented the matter thus. It is a distinction of Barclay's own devising, on which his whole fabric stands. Let the reader take notice of it. If the Quakers will allow me, to have recourse to Metonymies or figures, in this manner, when the sacred writings are expressing facts and doctrines, in the plainest language, I may engage to prove, that all the transactions and miracles of our Lord, are, like Dr. Berkeley's material world, only visionary and imaginary.

It appears to me that the Gospel which the Apostles preached, and have described in their writings, is so far from being *nothing* as Barclay represents it, that it is *every thing* for hope, action and happiness. If I could think otherwise, I must call in question their divine mission: But I allow, it can be no Gospel to them who are ignorant of it, for good news cannot produce any good effect, upon the hearts and lives of those, who don't understand and believe it.

Mr. Phipps, however, instead of denying what is quoted from the fifteenth of Corinthians, to be Paul's Gospel, (which he could not do, with any modesty or reputation, though the support of his system really required it, for it must fall if this be the Gospel) "shuffles off," P. 64. to use his own expression, to the manner of the Apostles receiving it; and he chuses rather, P. 66, 67. to adopt Dr. Smith's Platonic definition of the Gospel, than to have his judgment directed by the simple and clear language of the inspired Apostle. In this, we allow, he has a right to do as he pleaseth, but I must take the liberty of saying, he hereby discovers a disposition, to adopt any person's definition of Gospel, rather than follow the Apostle of Jesus.

I would next refer Mr. Phipps to the judgment of another Apostle, which is quite conformable to Paul's sentiments upon this point.

" And

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“ And when there had been much disputing, Peter
 “ rose up, and said unto them: Men, brethren, ye
 “ know, that a good while ago God made choice
 “ among us, that the Gentiles, by my mouth, should
 “ hear the *word of the Gospel*, and believe.” Acts
 xv. 7. Which “ word of the Gospel” is called after-
 wards, I apprehend, “ the Faith,” “ τῇ πίστει,” by
 which God “ purified their hearts.” ver. 9.

The fact Peter here refers to, is, unquestionably,
 the conversion of Cornelius, and his household: Let
 us then hear what Gospel he preached to them.

Acts x. 34. “ Of a truth I perceive, that God is no
 “ respecter of persons; but in every nation, he that
 “ feareth him, and worketh righteousness, is ac-
 “ cepted with him—This is the word * which God
 “ sent to the children of Israel, preaching peace by
 “ Jesus Christ—He is Lord of all. Ye know the
 “ report †, which was published throughout all Ju-
 “ dæa, and began from Galilee, after the baptism
 “ which John preached, how God anointed Jesus of
 “ Nazareth with the Holy Ghost, and with power;
 “ who went about doing good, and healing all that
 “ were oppressed of the Devil; for God was with
 “ him. And we are witnesses of all things which he
 “ did, both in the land of the Jews, and in Jeru-
 “ salem; whom they slew and hanged on a tree:
 “ Him God raised up the third day, and shewed him
 “ openly, not to all the people, but unto witnesses
 “ chosen before of God, even to us, who did eat and
 “ drink with him after he rose from the dead. And
 “ he commanded us to preach unto the people, and
 “ to testify, that it was he who was ordained of God,
 “ to be the Judge of quick and dead. To him
 “ give all the Prophets witness, that, through his
 “ name, whosoever believeth in him shall receive re-
 “ mission of sins.”

* τὸν λόγον οὗ, &c.

† ἡμεῖς οἶδατες γενόμενον ῥῆμα.

“ While

"While Peter yet spake these words, the Holy Ghost fell on all them which heard *the word*."

Here was a miracle to confirm the truth of what Peter delivered ; but this miracle was not his Gospel.

Upon examining this apostolic address to these Gentiles, we may clearly observe, that "*Jesus was the Christ, and Lord of all,*" seems to be a summary of his speech. This was proved by his miracles, which were well known throughout all Judea, and by his resurrection from the dead, of which the Apostles were witnesses. He further informs them, that he and his brethren were commanded to preach and testify, (which we know, from the divine history, they did, with extraordinary credentials) that Jesus was the Judge of quick and dead, and that remission of sins was obtained through his name, by every one who believed, as the Prophets had before predicted. Peter's sermon at Pentecoste, and all the apostolic speeches recorded in the Acts, proclaim the same truths, which are expressed in much the same terms. Acts ii. 14 ; iv. 8 ; viii. 12, 30. xiii. 14, &c. xvii. 2, &c.

The address of the Apostle to Cornelius, and his household, undoubtedly contain "the *words* whereby they were to be saved ;" of which the Angel spoke, Acts xi. 14. But Mr. Phipps, and his friends who adhere to Barclay's system, must call in question the angelic testimony ; for what Peter speaks of, was nothing of their inward life and power without ideas, but an outward Gospel, which they assert, is only a metonymical, or figurative one, and of no avail to salvation. In short, the Observer, to be consistent, must acknowledge, that the contents of Peter's speech is not his Gospel, and that it neither contains the foundation of his hope before God, nor the spring of his religious actions.

If the Apostle had been upon the Quakers plan, he would have told the worthy Gentile and his household,

hold, that they had the Gospel already within them, and needed not to be informed about the person, offices, and redemption, of Jesus Christ: However, he was so far from saying, an *outward Christ* was nothing, or his declarations concerning him not the Gospel, that he gives them not the least intimation of any other.

The reader will see the vast difference between this Gospel and the Apostles, if we set down an address to sinners, founded upon Barclay's allowed principles. The Apologist, or his defender, would bespeak their attention; with this Gospel—"Look within you. Attend to the Spirit of the Lord, in your souls. Be still: Abstain not only from your own thoughts, but from any thinking at all. Be silent in mind, as well as in tongue. Trouble not yourselves about what you read or hear, this cannot profit you. Believing what the Apostles have spoken, or written, is nothing. This is only an outward Gospel, or a metonymical, or figurative one, which cannot save you. The inward Gospel is all. Be passive. Let the *"little small thing within you"* operate. Don't you feel it begin to move? Wait then, listen with the ears of your soul; for now, perhaps, is the time of God's visitation; this, it may be, is your day of grace."

Now, I may be confident here, that no honest man, who is acquainted with the New Testament, will really think that this is the Gospel of the Apostles, or that they ever in this manner addressed poor sinners.

Mr. Phipps, in striking laconic language, expresses himself thus, P. 65. "The Gospel came formerly, not in word only; but also in power, and in the Holy Ghost, and in much assurance." 1 Theff. i. 5. "This powerful, spiritual, certain Gospel, is the essential One. It is not an outside, a form, a name, or a composition of words; but a reality, a Spirit, a Power, a Nature, a leading and governing Principle."

"eiple. It is not a Thing to be bought and sold, and carried in the Pocket. Whoever has it, feels it living in his heart."

There seems to be an odd kind of reasoning included in this paragraph. If we understand it, it must be made out thus: The Gospel came to the Thessalonians "in power, in the Holy Ghost, and in, *πληροφορία* much assurance," or full and extraordinary evidence, therefore the Gospel is "a Power," "a Spirit," or "Nature," because it was thus attended. And Peter, we may add, tells Christians, that "the Gospel was preached with the Holy Ghost" (Peter, i. 12. (*ἐν ἁγίῳ πνεύματι* *ἔγινον* the same preposition as in the passage Mr. P. quotes) "sent down from Heaven," therefore the Holy Ghost is the Gospel. "Philip preached *the word, Christ, and the things concerning the kingdom of God,*" Acts viii. to the Samaritans, which was the same, undoubtedly, as the Apostles Gospel; and many of them "believed it;" but it was not the Quakers *word*, or Gospel, which they say is in every man, before he hears the Gospel of the Apostles; because they did not receive the Holy Ghost, till John and Peter came down to them; which was some considerable time afterwards.

Mr. Phipps is a man of sense and ingenuity, and, I am persuaded, sees, and feels too, the absurdity of this reasoning, on which he would be thought to ground his assertion, that "*the Gospel is a Spirit, a Nature.*" He must know, that if a counsellor, in a court of judicature, was to argue thus, upon an act of parliament, he would either be silenced with a severe censure, or greatly laughed at, for his folly.

This gentleman would have us, perhaps, think also, that because "the Gospel did not come in word only," to the Thessalonians, it is not to be expressed by a composition of words. For his Gospel, or Goodnews, is evidently a mystical "Spirit," "Power," or "Nature," which is known only by "feeling,"

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"ing," not by any language, or verbal descriptions, whether divine or human. Could it be contained in a "composition of words," it may be written or printed, bought and sold, and, "consequently, carried in the pocket;" but this, to Mr. Phipps, is an insuperable objection against it. The reader surely will admire the great veneration he has for the Bible.

It can be no pleasure to any honest man, to differ from a fellow-sinner, upon the interesting subjects of revelation: It therefore gives one pain to observe, that Mr. Phipps, and his brethren, seem to think it no Gospel, that Jesus of Nazareth was "the Christ, the Son of the living God," and that consequently "remission of sin was preached" by the Apostles "through his name," to Jews and Gentiles. We are really much grieved to think, that men should be taught to neglect "the record which God has given" us "of his Son," and to believe that any knowledge of what our Saviour was, and what he did and suffered, to work out our salvation, as described by the New Testament writers, is not a sufficient foundation of their hope before God:—No—it is an inward feeling, or impression, that is not occasioned by any sentiments delivered by the inspired servants of Jesus, but by a mystical virtue or power, that is the ground of their encouragement and confidence.

The Apologist, and his defender, seem to take it for an undoubted truth, which cannot be contradicted, that there cannot be, properly speaking, any Gospel, or Goodnews, which is expressed by the words of the Holy Ghost in the Scriptures: Or they suppose such a Gospel as this, would contain nothing of reality, nothing influential, nothing lifegiving to the despairing, nothing interesting and important, nothing truly saving to the soul, who knows, believes, and, consequently, feels it; to them it appears to be only "an outside," "a form," a "name," and "an" unaffecting "composition of words."

But,

But, I desire any Quaker would consider the following representations, and then judge whether there be not the most affecting Gospel, which may be expressed by words.

Suppose Mr. Phipps, and some of his brethren, had been in a state of rebellion against their lawful Prince, and were now shut up, by a conquering army, within the walls of a city: Imagine them to be without any prospect of escaping, without any of the necessities of life, absolutely in starving circumstances, beholding numbers falling around them into the cold arms of death, and feeling themselves almost sinking into the grave, under the pressure of a dissolving faintness—Suppose this, I say, and then ask—What effect would the spoken, or written tidings of a royal messenger being at the gate, have upon them, if he came to proclaim a most gracious pardon, the full enjoyment of their liberty, and an immediate and ample supply of every thing they wanted? If they believed these tidings to be true, would they not congratulate one another? Could they avoid feeling ecstasies of joy? Would not the news appear to be a reality, to be something more than a mere name, or an uninteresting report, even though an “*outside*” and external proclamation? Though they had only a *bare belief* of what they heard, would it not enlarge and support their sinking hearts and spirits? I think it cannot be denied.

Or let me suppose, that they were under a just sentence of condemnation to an excruciating death, for daring rebellion against a truly good King, and that, in consequence of the appointment of the death warrant, they now stood at the place of execution, ready to suffer the dire punishment to which they were sentenced, without any hope of pardon, or even a respite: How dejected, how truly miserable, would they appear! What shudderings of nature! What dismal apprehensions would actuate their minds!

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In this deplorable situation, would it not be living, joyous, transporting news, to be certified the King's son himself, either by word or writ (after a great deal of condescension, pain and fault by which he supported the dignity of government, the honour of those laws which they had broken, his Father so pitied, so loved them, in their condemned hopeless state, as to send him to do all this, propose a free and full pardon to every one of us who believed in the real import of his royal will. Would not this appear a great, as well as a fit Gospel? Would not their souls feel such a fervent warm sensation, if they really believed it true would engage them to express themselves, in congratulations, joyous hopes, and admiring gratitude. Surely Mr. Phipps cannot deny, but, in these circumstances, the news, the tidings, the Gospel would be truly interesting, important, heart affecting and strongly influential.

How then can he look into the New Testament and read this saying, John iii. 16. "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life," and not see something more affecting, much more interesting, some truly life-giving to his guilty dead soul, with respect to his eternal happiness, in these gracious tidings from heaven? Will he object and say, this is an *historical truth*, expressed by "a composition of words" as it is recorded by the divine historian, and therefore not the Gospel? If so, then, it appears to us trifles most egregiously with the sayings of Jesus, his Apostles, and manifests, that he does not believe what our Lord expressed in these words. He thinks that he is a part of that world which is in perishing, nor that there is enough in the character and work of the Son of God, when known an

lieved, to give a finner solid hope before his offended maker.

Is there not something in this divine report or testimony of Jesus, calculated to fill the believing heart, with the highest veneration for the divine purity, in that God thought it not proper to forgive transgressors, but, through the mediation of his son, who should humble himself, and become obedient unto death, for them? Does it not so display infinite wisdom and pardoning goodness, as to soften the rebellious hearts of all who believe it, and melt them into genuine repentance? Can there be a nobler principle of virtuous action, or a scheme more mortifying to the pride of the human heart? What better Gospel, what more affecting, powerful, and transforming system, can the Spirit of God now discover to the minds of men? But I must restrain myself, upon this copious heart-affecting subject.

Mr. Phipps may here perceive, that I "*feel*" what I am writing: Indeed I do. This is my *Gospel*. It runs through every page almost of the New Testament, and I know it, by experience, as well as by Scripture declarations, to be a "doctrine according to godliness." 1 Tim. vi. 3. I wish for nothing more, than that the Spirit of God may convey the conviction of it to his heart, and all those of his brethren who do not believe it.

C H A P. VII.

1. *Mr. Barclay's elaborate dissertation on the fifth and sixth Propositions analyzed.* 2. *His arguments from Scripture, for the universal saving principle of the Light within examined, with remarks upon the observations of his defender, concerning the sense of some passages in the word of God.*

1. The Analysis.

IN order that we may more fully understand Mr. Barclay's system, let us fairly analyze what he has written under the fifth and sixth propositions; and as a kind of key to these, I would insert the following paragraph, from the fourth.

“ All Adam's posterity, (or mankind) both Jews and Gentiles, as to the first Adam, or earthly man, is fallen, degenerated and dead, deprived of the sensation or feeling of this inward testimony or seed of God; and is subject unto the power, nature and seed of the serpent, which he soweth in men's hearts, while they abide in this natural and corrupted estate: from whence it comes; that not only their words and deeds, but all their imaginations, are evil perpetually in the sight of God, as proceeding from this depraved and wicked seed. Man, therefore, as he is in this state, can know nothing aright; yea his thoughts and conceptions concerning God, and things spiritual (until he be disjoined from this evil seed, and united to the divine light) are unprofitable both to himself and others.”

The fifth and sixth propositions treat of “ a spiritual, heavenly and invisible principle, or seed, which counter-acts that derived from Adam, mentioned
“ above,

above, and that is a universal saving light in all men."

The sentiments of the Apologist are, as follow :

The fifth and sixth propositions are chiefly levelled against " the doctrine of absolute reprobation." P. 110.

" Arguments against it."—" It is a novelty"—" highly injurious to God, because it makes him the author of sin." P. 112. " It makes God delight in the death of sinners."—" It renders Christ's mediation ineffectual."—" It makes the Gospel a mock, and the coming of Christ an act of wrath."

The reason of my mentioning these things, is, not to defend the doctrines of predestination and reprobation, as some have stated them, but, to shew hereafter, with what consistency Mr. Barclay dwells upon these things.

He goes on to observe—" That Christ's redemption is universal, according to the Scriptures, and proves, it as he thinks, by the Gospel's being appointed to be " preached to every creature," Mark xvi. 15; " by reprobation making repenting and believing impossible;" " by God's willing all men to be saved;" and his commanding us to " pray for all men," 1 Tim. ii. 3, 4, 6. Here he syllogizes upon the word " possible," not observing the difference between a natural and moral impossibility; the one admitting guilt, the other not admitting it: But, though different, the one may be as certain, in its consequences, as the other. He endeavours to prove it also from, Heb. ii. 9. where it is said, that " Christ tasted death for every man." Sect. 9. After having spoken of " the mistakes of others," he remarks, " the reason of mens having fallen into such mistakes, in denying that Christ has died for all men, is because the way and manner by which the efficacy of Christ's death is communicated to all men, has not been understood." Then he renounces the " Pelagian error, which denies any sinful seed of Adam

Adam to have been derived from him by his posterity," and "the Semi-pelagian, which makes God's grace as a gift, following upon man's merit or right improving his nature, according to the known principle, *Faciendi quod in se est, Deus non denegat gratiam*—God does not deny grace to him who doth what he can."—"The Arminians," he observes, "though they have well opposed the Calvinists, yet have not wisely established their own scheme." Latter end of the 9th Sect.

"The more full discovery of the Gospel," (says he) "is reserved for our age, and its publication and defence committed to a few despicable and illiterate men, who are for the most part mechanics." Sect. x. "That what they assert, and can prove from the testimony of the Holy Scriptures, are the following things," Sect. xi. "1. That there is a day of visitation to all, whether Jew or Gentile, Turk or Scythian, Indian or Barbarian, of whatsoever family or country; during which day or time, it is possible for them to be saved, and to partake of the fruit of Christ's death. 2. That for this end God has communicated and given to every man, a measure of the light of his own Son, a measure of grace, or a measure of the Spirit. 3. That God's salvation is wrought by this light in all, but that this may be resisted and refused, and therefore becomes their condemnation." Then we have a list of "the happy consequences of this his doctrine, which he represents as the most consistent, reconciling, comfortable, honourable, rational, and advantageous discovery, in the world."

From the eleventh to the nineteenth section, he asks "seven questions for the elucidation of the subject," and afterwards endeavours to "support the following propositions—1. That there is day or time of visitation, wherein it is possible for every man to be saved, Sect. xix. xx.—2. That God has
" given

“ given to every man a measure of saving, sufficient,
“ and supernatural life and grace, Sect. xxi. xxii.
“ 3. That this saving, spiritual light, is the Gospel,
“ even that very Gospel whereof Paul was made a
“ minister, and is preached in every creature under
“ heaven.” Col. i. 23, &c.

These three propositions he labours to prove, then quotes some passages from other authors, undertakes to answer some objections, and concludes, with an air of assurance, that “ he had irrefragably established his system.”

I am not conscious of any false representations, in this analysis of the Apologist; nor does his wary defender find any fault with it, which, it is most likely he would have done, if it had not been a fair and honest account of his opinions.

2. We will next examine Mr. Barclay’s arguments from Scripture, for this universal, saving principle, though we have before shown, we apprehend, that it is not the Gospel of the Apostles, and the Quakers acknowledge it cannot be described by language.

Mr. Barclay, and his defender, labour to prove it from “ That was the true light which lighteth every
“ man that cometh into the world.” John i. 9. From whence they infer, that “ every individual man who
“ cometh into the world, is savingly enlightened by
“ this true Light, and has Christ within him.”

As this passage is one of the strongest they can bring, for the support of their system, and they dwell so much upon it, in all their controversies with their opponents, we will fairly and accurately examine the whole paragraph.

Whether John, in his introduction to his Gospel, (as some very learned writers, and several of the Fathers, have suggested) intended to oppose the errors of

the Gnostics, or certain ancient hereticks, who corrupted Christianity with many strange notions concerning *Æones*, or spirits, which were imagined to be emanations, or productions from the Deity, and whom they supposed to be denominated by different names, and to possess different properties and offices, I would not take upon me to determine; as there is no express mention of any such design, in his history. But, the suggestion certainly seems to throw a light, at the first view, upon the beginning of his Gospel: For, supposing "*ζωή*, Life," "*φῶς*, Light," and the "*Λόγος*, or word," to have been thought by these mistaken people, different Powers or Spirits from one another, and from Jesus Christ, or the Creator, and that John meant to state the subject, so as to oppose their fancies, it gives a peculiar beauty and force to several singular expressions, which the Apostle has often introduced*.

He asserts, then, that the "*Logos*, or word," was not one of these *Æones*, but "*God*;" ver. 1. nor was the Creator different from the "*Logos*," but the same; "for all things were made by him; ver. 3. neither was the "*Life*" a distinct Spirit from the "*Logos*," for "in the word was Life"; nor was the "*Light*" a different being from the "*Life*," for "this "*Life* was the Light of men: ver. 4 †. It was the source of all the true knowledge of God, and a future state, that had ever been, or was then revealed, to any of his people, for the life and happiness of their souls: It had, when John wrote, diffused its salutary influence upon the Gentiles as well as Jews. "And "the Light shineth in darkness, and the darkness

* See Michaelis's Theological Lectures, P. 248.

† Some think the "*life*" here spoken of is the human life of the "*word*." He, by becoming flesh; enlightened men in the true knowledge of God. Macknight.

"comprehendeth * it not." ver. 5. This may more particularly, as some think, refer to the Jews, who, by reason of their darkness, or ignorance, with respect to the true knowledge of God, and the kingdom of heaven, did not fully comprehend the nature of our Lord's mission and religion, nor, in general, receive his doctrines, and submit to his authority; the light met with a more general and cordial reception among the Gentiles, than it did with the inhabitants of Judæa: Or, supposing, it refers to the whole world, whether Jew or Gentile, then it points out to us, that the greatest number of mankind, who were either overwhelmed with darkness, by the traditions of the Jewish elders, or by idolatrous superstitions, neither understood, nor believed, nor received, this Light.

Then the Apostle produces the testimony of the Baptist: "He was sent from God, to bear witness of the Light, that all men" (all sorts of men, who should have an opportunity of examining his testimony, whether Jews or Gentiles; the "all" here cannot be extended farther, without a manifest absurdity) "through him might believe." Ver. 6, 7. Here

* Perhaps this word should be rendered "restraineth." In the middle voice the word is indeed used for *to perceive, to understand, to find, and to comprehend with the mind.* Acts iv. 13. Acts xxv. 25. Chap. x. 34. Eph. iii. 18. But I don't recollect that it is used, in the active voice, in this sense, throughout the New Testament, unless it be in this place. See Mark ix. 18. John xii. 35. Rom. ix. 30. 1 Thess. v. 4. 1 Cor. ix. 24. Phil. iii. 12, 13. In the passive, John viii. 3, 4.

The Septuagint renders the word *ἔκλειψεν*, clausit, coarctavit, detinuit, impedivit, 2 Chron. ix. 20. 1 Kings xviii. 44. by *καταλαμβάνω*. Chrysostom, Beza tells us, translates it by words which signify, *to obscure, or to overwhelm*. The Latin to the Persian version renders it, *et tenebræ lucem non extinxerunt*.

In this view the sense is beautiful. Notwithstanding the thick clouds of prejudice, which hung over the minds of the Jews (and, perhaps, Gentiles also), opposed the progress of the Light, it burst through them, with its meridian lustre, and suffered not itself to be confined, much less extinguished.

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we ask, Did the Baptist ever testify concerning this Light, that it had communicated a saving measure of its influence to the mind of every individual man upon the face of the earth? We cannot recollect the least hint of it, in any part of his testimony, which is recorded by either of the Evangelists. What he bore witness of was this, that Jesus of Nazareth was the Son of God, the promised Messiah, the Saviour of men, the Light of the world: In what sense he was the light of the world we may afterwards explain.

"He was not that Light, but was sent to bear witness of that Light," ver. 8. (then comes the passage in dispute) "that was the true Light, which coming into the world, enlightened all," ver. 9. Gentiles as well as Jews.

This I take to be a just translation of the passage, for the following reasons: The word "*ἐρχόμενος*, rendered coming," is the nominative case, and agrees with "*τὸ φῶς*, the Light." So Doddridge, Bengelius, and many others, translate it, who had no controversy with the Quakers; and it is confirmed, I think, by those passages where it is said, "that Jesus was the true Light that came into the world," John iii. 19. "I am come a Light into the world, &c." John xii. 46. The attentive reader will also remark, that the phrase, "*coming into the world*," seems plainly to denote a pre-existent state; but neither Scripture, nor reason, support any such notion, concerning mankind in general. It may be safely said, this phrase never is applied, in the sacred writings, to the common birth of men: But our Lord's "coming into the world" implies evidently his entering on his office, as well as his birth. 1 Tim. i. 15. Heb. i. 6. x. 5. John xvii. 18. The reader will observe, that the Apostle, in this verse, is only speaking of Christ, the "Light as coming into the world."

Here,

Here, therefore, he asserts a truth of the greatest importance, namely, that the Son of God was sent to illuminate and save, not the single nation of the Jews only, as they fondly imagine, but, conformably to numerous prophecies, the Gentiles also *.

Accordingly the Apostle goes on to observe, "He was in the world, and the world was made by him, and the world knew him not." Ver. 10. The Son of God came down to earth, and "the world was made by him," yet that very world did not, in general, know and acknowledge him, as the word of God.

Then he describes the reception he met with, in the world, according to that Scriptural division of it into Jews and Gentiles: "He came unto his own" things, *τα ἴδια*, (his own inheritance, to a people whose persons and possessions were his peculiar property. Matt. xxi. 38. Isai. v. 1. viii. 8. He had distinguished the Israelites, by his providence, before other nations) "and his own" (people) "received him not." "But, as many" of (those who were not his *ἴδια* own people, as the Jews were) "as received him, or believed on his name, even to them gave he the right or privilege †" of becoming the sons of God, Ver. 11, 12. And they obtained this right, neither

* Though I have no doubt but the above translation, and interpretation of this passage, are true and just, yet, according to the common translation, the words might be understood, by any impartial person, in a sense that will by no means favour the Quakers notions; for real facts will not allow us to think, they imply any more than this, that there is not a man in the world, who has any light, which was not derived from him; or that this Light is designed for all sorts of Gentiles as well as Jews, without any exception: So our Saviour is "a propitiation for the sins of the whole world; 1 John, ii. 2. But a propitiation is worth nothing, if it has no effectual influence to deliver from sin.

† When Mr. Phipps talks, P. 8, of Christ's not only enlightening, but "*imparting*" them to become the sons of God;" he seems not to have understood the Evangelist, or else to have used an ambiguous expression, to confound the unwary reader.

by

by circumcision, nor sacrifice; nor by marriage, nor natural descent; nor by any rite invented by men nor by any inward stillness, or pious determination to be passive; nor by any virtuous actions, or innocency of character; but by the mere good pleasure of God, who, "of his own will, regenerated them, by the word of truth." James i. 18. v. 13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Now, let the reader judge, whether there be the least foundation for the Quakers universal saving principle, from this paragraph. The term "*all*," though it be in the plural, in one verse, Ver. 7. must be understood with some restriction; whereas in the other, Ver. 9. which is their favourite passage, it is in the singular, and must necessarily also be taken in a confined sense; for no man will be so hardy as to assert, that all mankind, individually considered, were, in John's time, savingly enlightened with the true knowledge of Christ Jesus, as it is described by his servants in the New Testament.

Moreover, the paragraph itself most clearly asserts, taking it in connexion, that only "those who received or believed on him, had the power" or privilege "of becoming his children," in a saving sense: Those who did not receive him, and were not born of him, could not, therefore, be described as enlightened unto salvation.

Besides, let us consider our Lord's own explication of the time and manner of his being "the Light of the world." John often calls him "the Light of the world." But how? Was he so, in the Quakers sense? No, hear what Jesus himself says, "as long as I am in the world, I am the Light of the world." John ix, 5. Again, "yet a little while is the Light of the world, with you, while ye have the Light, believe in the Light, that ye may be the Children of the Light." Chap. xii. 35, 36. And "I came
" a Light

“ a Light into the world, that whosoever believeth
“ in me, should not abide in darkness.” Ver. 46.

Nothing then can be plainer than this, that Christ considered himself as “ a light come into the world,” in person, and not into the minds of all mankind, in Spirit, as the Quakers boldly assert. He shone, and still shines, as “ the sun of righteousness” by his holy and self denying life, his astonishing and beneficial miracles, and by his pure and most excellent doctrines.

After he had made atonement for transgressors, had risen from the dead, and ascended to his Father, he sent down his Spirit, upon his first disciples, to “ bring to their remembrance whatsoever he had said unto them,” concerning his person, character, and work, either before or after his resurrection; and commissioned them, in an extraordinary manner, to write and speak of these things, for the illumination and happiness of mankind. His providence and Spirit have still the direction of this light and knowledge to the hearts of men, and it takes effect, where, and when, and on whom, he pleaseth: In this sense he is still “ the Light of the world.”

But, never in any one instance, we apprehend, throughout the New Testament, is Christ said to be “ a Light” unto the salvation of the soul, by a mystical sensible influence upon the mind, when there is not the least communication of any measure of that knowledge concerning his person offices and redemption, which the comfortable and influential doctrines of the gospel clearly describe. This knowledge, however, a great part of mankind were totally ignorant of, at the time when John wrote his history, therefore it necessarily follows, the text the Quakers so much dwell upon, has nothing in it, but the mere sound of the words in our translation, and hardly that, when considered in its connexion, to support their opinion.

In short, the whole paragraph itself taken together—the manner in which our Lord speaks of himself, “the Light of the world”—the total silence of the Baptist, and the first preachers of the Gospel, concerning Christ’s being a saving principle of Light in every individual man, and their preaching him to a guilty world, in a manner directly contrary—the limited sense in which the term “all” must be used in the seventh verse, and numerous places of the Bible*—and indisputable facts, or the constant and invariable experience of all ages, intirely remove even the appearance of argument, for the Quakers universal saving Light, which they have endeavoured to found upon this text.

Barclay’s second proof, for this universal saving light, is taken from the parable of the sower, Matt. xiii. Mark iv. Luke xviii. Likewise from two other passages: Rom. x. 8, James i. 21. See his twenty second section.

Now let any person of common sense read the account the Evangelists give us of the parable of the sower; let him observe what is said of the “word of the kingdom,” and how men, under the several characters, are said to “hear it;” and then let him ask himself, whether it was the glad-tidings of the kingdom of God, which Jesus preached from city to city, Luke viii. 1. or an imaginary light within? And how does, how can this prove, that this is the saving light given to every individual man? From the answer our Lord gives to the question proposed by his disciples, after his delivering the parable, as it is recorded by all the three Evangelists, every honest inquirer must conclude quite the contrary. “To some

* Matt. x. 22. Mark i. 37. Mark xi. 32. And numerous other places. We have carefully noticed Mr Phipps’s evasive remarks upon this passage, and, upon recollection, are inclined to think, that he will be fully convinced the necessary intention of the context manifestly restricts this term.

"it was given to know the mysteries of the kingdom of God, to others it was not given."

We next come to "the word of faith," Rom. x. 8. which Mr. Phipps tells us, P. 62. "he had already shewed was Christ in Spirit, revealed in the heart of every man." On turning over, however, the former part of his observations, we can find no further proof than this: P. 48. "'Tis the word nigh in the heart, which, after all Moses had said of the written Law, he recommended the Israelites to *." He should rather have written, "I have asserted it before," than have said, "I have already *shewed* it," since this implies that he had made it evident, which he has not.

But it is his misfortune, too often to take things for granted, which want proof. So then! the word of Moses in the hearts of the Israelites, was not the law which God had given them at Sinai, but the Quakers light within. Let any reader peruse the passage referred to in the Old Testament, Deut. xxx. 10, &c. and we are under no solicitude about the consequence: We cannot help thinking, that he will beg leave to differ from Mr. Phipps.

In Romans, Paul is evidently contrasting "the righteousness of the law," and "the righteousness of Faith." He, in describing the latter, borrows,

* See also Page 36, where Mr. P. asserts, "That it is undoubtedly true, that this divine law," (of which Moses speaks) was "in the hearts of all men, before the Commencement of the Christian Æra, as the gift virtually purchased by Christ. Moses told the Israelites—The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest hear and do it." This unspeaking word, the Apostle Paul asserts is Christ. Rom. x. 7. 8." Now these assertions are as false as they are bold. That the law "Moses speaks of," in the passage referred to, was the same as Paul's "word of faith;" and that both these were Christ himself, not only wants proof, but is manifestly absurd; for then it must be understood, that Christ virtually purchased himself.

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I apprehend, the phraseology of Moses, and adapts it to the language of Faith, because it was so plain, suitable, and striking. That he means by "the righteousness of faith," differently from what Moses does in the passage referred to, is unquestionable, from this consideration, because Moses speaks repeatedly of "*bearing and doing it*," Paul sets in opposition to this, "*believing and confessing*." "The righteousness of the law speaks thus, *Do this, and live*; the righteousness of faith uses this language—*Hear, and believe*." If it be asked, what? We must not answer, "the Light within," but that which the Jewish nation had heard from Paul and his Brethren, "That God had raised Jesus from the dead, as the end of the Law for righteousness," Ver. 9. according to the scope of the Chapter. Did the Quakers "*light within*" speak any truth so important and plain as this, I should show it much more respect, than conscience will permit me now to pay it.

In a word, there is nothing here comes up to Mr. Barclay's point; for not a man, who never heard the apostolic report, ever had any notion of being saved, by one who was crucified, and afterwards raised from the dead: The Gospel is also, in the close of the chapter, represented as glad tidings "*preached*" and "*brought*" by the Apostles: It is called likewise "their report," and "faith came by the hearing" of it: The Israelites had heard this report too, because "the sound" (of the Apostles) "had gone forth through all the earth:" All which representations are diametrically opposite to the Quakers doctrine.

But let us hear how the Apologist reasons, upon this passage in Romans. He is endeavouring to prove that there is a saving measure of the "*Light within*" given to all men universally. P. 170. "The Apostle declares, that the word which he preached is not far off, but nigh, in the heart, and in the mouth; which done, he frameth, as it were, the objection
" of

“ of our adversaries, Ver. 14, 15. How shall they
“ believe in him, of whom they have not heard ?
“ And how shall they believe without a preacher ?
“ This he answers, Ver. 18. saying, “ But I say,
“ have they not heard ? Yes, verily, their sound
“ went into all the earth, and their words unto the
“ ends of the world ; insinuating, that this divine
“ Preacher hath sounded in the ears and hearts of all
“ men ; for of the outward Apostles that saying was
“ not true, neither then, nor many hundred years
“ after.—”

There seems to me to be, in this paragraph, several notorious perversions of the Apostle's meaning.

First, Barclay insinuates, that “ the word which
“ the Apostle preached was *nigh, in the heart, and*
“ *in the mouth*” of every individual man ; for if this
last clause be not mentioned, he would certainly have
had it to be understood by the reader, or else it is no-
thing to his purpose : But Paul is only speaking of
the Israelites, as the scope of the chapter demon-
strates.

Secondly, He would suggest, that the pronoun
“ they,” in the question, Ver. 14. refers likewise to
all mankind ; whereas it is confined, by the context
and main drift of the chapter, solely to the Israelites.

Thirdly, He intimates, that the Apostle, Ibid. does
not mean, what every common reader would under-
stand by his words, “ an *outward hearing*,” or, “ an
“ *outward preacher*, that is, properly hearing and
preaching, but the inward hearing of the soul, and
the “ *light within*,” as a preacher : Whereas the
whole paragraph, and particularly, his answer, Ver.
18. expressly confine it to the hearing and preaching
of the Apostles and their brethren ; and till Mr.
Barclay's adherents can bring an instance of a person's
knowing their Gospel, or “ word of faith,” without
hearing it, or seeing it in writing, through their bo-
dily

dily senses, it is nothing less than presumption, for them to pervert the plain language of Paul.

Fourthly, He observes, "their sound went into all the earth, and their words to the ends of the world," insinuating," says Barclay, "that this divine Preacher hath sounded in the ears and hearts of all men."

Here is evidently a change of Numbers, to suit his system. The Apostle is not speaking, in his answer, of a Preacher in the singular number, much less of an inward Preacher, but of the Apostles and their adherents, who reported their words. Besides, according to the Apologist, "the word of faith," or the Gospel, and "the Preacher," must be then the same; which is "darkening counsel with words without meaning." Job xxxviii. 2. Neither does the Apostle insinuate, that every individual had heard "the word of faith," or had it in his heart; the point he had to prove was, that the Israelites had heard it, and knew what the Apostles meant by it; and he also adds, that the words of these inspired servants of Jesus went "to the ends of the world:" If the ends of the earth had heard it, much more the Jews.

This, I do apprehend, was literally true, of their outward preaching; though Barclay denies it: For if most of the other Apostles travelled and laboured half as much as Paul and Peter, it is most likely, it was by them, and their adherents, propagated throughout the greatest part of the then habitable world. It is unquestionable, that it was outwardly preached throughout the whole Roman Empire; and, I doubt not, we should find it was published in most other countries, if we had authentic and particular histories of what passed in that age.

He further adduces that passage, where the Apostle speaks of the implanted or "ingrafted word," James i. 21. But who was James writing to? Undoubtedly, to Christians, "who were begotten again, of the will
" of

"of God, by the incorruptible seed of the word,"
 * Pet. i. 23. not to people who knew nothing of the
 Apostle's report.

With respect to the passage where it is said, "that
 the Gospel was preached in every creature under
 heaven," Col. i. 23. all impartial persons will ob-
 serve, that it cannot be understood literally, without
 making nonsense of it. Besides, if the former part of
 the verse be taken in connexion with this, no body
 but is unprejudiced, can understand the Apostle to be
 speaking of an internal preaching,—“And be not
 moved away from the hope of the Gospel, which
 ye have heard, and which was preached,” (*καυχθησθε*
προκηρυχθης) (as by an Herald) “to every creature,”
 or “in the whole creation,” for thus the same phrase
 is rendered, Rom. viii. 22. The Apostle, Gal. ii. 2.
 speaks of a Gospel which he preached,” or pro-
 claimed, *η εως εθνη*,” literally, according to the re-
 marks of the Apologist and his defender, upon
 other passages, it should be “in the Gentiles:” But,
 still common sense allow us to suppose, that the
 Apostle was personally in every individual of these
 Asiatics, to whom he wrote or preached? No surely.
 His meaning is, that he preached the Gospel to them
 or among them: And this is undoubtedly the mean-
 ing of the text, now before us; for, the Gospel was
 not, in fact, “preached in every creature,” or every
 individual man, but we apprehend, it was proclaimed
 “throughout the whole creation,” or in every na-
 tion under heaven.

Our Lord's direction to the Apostles runs thus,
 Mark xvi. 15. “Go ye therefore into all the world,
 and preach,” or proclaim, as heralds, “the Gospel to
 every creature:” But what need to have it preached
 and proclaimed to them, if every man already knew
 it, or had it within him *?

The

* Was the Gospel represented, by Christ and his Apostles, as
 “a treasure,” Matt. xiii. 44. and “a seed” in all mankind uni-
 versally,

The Apostles undoubtedly did, as they were commanded. And the time Paul wrote his epistle to the Colossians, was about thirty years after they received this injunction, all which time, no doubt, they were engaged according to their commission. There were some of "every nation under heaven," Acts ii. 5. that heard the Apostles, after the miraculous reception of the Holy Ghost, who were then come to Jerusalem, upon account of the feast; and it is very clear, from the history, that many of these were converted to the Christian faith: Upon their return then to their respective countries, they undoubtedly carried the gospel with them; reported it first to their brethren the Jews, and, some years after, to the Gentiles. This consideration, joined to that which has been before mentioned, the labours of the other Apostles besides Peter and Paul, makes it more than probable, that at the time the epistle to the Colossians was written, the Gospel was *outwardly* preached, by the Apostles, or some of their converts, in "every nation under heaven."

In our first pamphlet, we asked this Question, did every man then living under heaven know, from an inward light, that the Son of God had died for our sins, according to the scriptures, and rose again for the justification of believers? Yet we have shewed this was most certainly Paul's Gospel. 1 Cor. xv. Mr. Phipps answers like an honest man, "I can't imagine they did, either from an inward light, or without it p. 63." In the very next page, he tells us, with great truth, "that the Gospel is unchangeable, the same now as in the Apostles days." It follows then that Mr. Phipps gives up the point in dispute, and ingenuously acknowledges, that every individual human being did not know the Apostles Gospel; for no pro-

verbally, before they ever heard it. Mr. P's answer to this question, would have some pertinency in it: But till he proves this, it is impertinent. P. 70.

fessed

Every Christian can admit that Paul's Gospel was different from that which his brethren preached.

He attempts, however, afterwards, by an artful turn of thought, and a misapplication of scripture, to make it appear, that they enjoyed the mystery of Christ's incarnation, though they were providentially incapacitated to know the history : which mystery he asserts was "*Christ in them the hope of Glory* *." Could he indeed make it appear, that these Christians at Colosse, were providentially incapacitated to know the history of our Lord, there would be some justice and truth, in his remark ; but, from what Luke says, the contrary is too evident to be denied : " And Paul continued two years in the School of one Tyrannus," (at Ephesus) " so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks." Acts xix, 9, 10.

Did Christ, or his Apostles, ever call any thing the Gentiles had within them, "*Christ in them the hope of Glory*," before they had received their doctrines ? Could Mr. Phipps make this evident, he would then say something to the point : But without this, he must know, he is only asserting not proving.

Mr. Barclay, and his defender, without considering the characters of the persons to whom the Apostles wrote, appropriate what they say to them, to all men who know nothing of the Gospel. To give an instance or two, besides those already mentioned, " know ye not," (says the Apostle Paul) " that ye are the temple, of God, and that the Spirit of God dwelleth in you ?" 1 Cor. iii. 18. " But the manifestation of the Spirit is given to every man to profit withal," 1 Cor. xii. 7. " And to every one of us," (Christians without dispute) " is given grace, &c." Eph. iv. 7. These and such like passages are ascribed indiscrimi-

* See further on what is meant by "mystery" in that passage of Colossians, P. 186.

nately to mankind universally, and every individual man is declared to be "the temple of God," and "have a manifestation of the Spirit, to profit withal." If this can be proved from these passages, then, I think, one may prove any thing from the Scriptures; yea, that all men, whatever be their tempers and lives, are justified, called, sanctified, and shall be glorified too. Let, however, the reader consider to whom the Apostle was writing, and he must acknowledge, it was to a body of men, who were supposed to be "sanctified by the Spirit, through a belief of that truth which the Apostles had preached," 2 Thess. ii. 13. and who had amongst them extraordinary gifts. I appeal to the beginning of the epistle, to the connexion of the paragraph from whence these passages are taken, and to the observation of every impartial reader: Nay, I may further affirm, that Mr. Phipps himself cannot but admit the truth of these remarks, if he will allow himself calmly to examine the matter.

It is thus written, "For as in Adam all die, so in Christ shall all be made alive," 1 Cor. xv. 22. From which text Mr. Barclay infers, that "all men are made alive by the light within them, and that the text cannot be true, in any sense but his own." However, if any man of common sense will read the chapter attentively, I am persuaded, he will see the subject of it, is, not the light within, and that it does not respect men universally, but only all the faithful and righteous. The resurrection unto life he treats of, can belong to none but believers, and therefore, by no rules of criticism or interpretation, can the "all" of the Apostle, be extended any farther. All Christians die in Adam, so are they "all made alive*" in Christ, and will be raised hereafter to eternal

* The original word, *ζωοποίησις*, throughout the New Testament, is never applied to the resurrection or state of the wicked, before or after

eternal life: But though all men indiscriminately die in Adam, they are not all made alive unto God, nor to be raised unto eternal life. No man will assert the contrary, but he that believes all men will be eternally saved. Mr. Phipps's ingenious remarks, P. 71. 92. upon "the communication of disorder to the posterity of Adam" deserve no particular reply. He must know, if he will reflect, that his interpretation of this passage, intirely contradicts the manifest intention of the Apostle, which is only to prove the resurrection of the faithful in Christ Jesus.

He should have shown, if he could, that this was an unfair interpretation of the text, but instead of that, nibbles at a single expression, which, was it to the point, we could easily justify: However it is now altered, in the above paragraph.

As to what Barclay says of "Cornelius," we have this to observe, that he was most assuredly acquainted with the Jewish writings, or else Peter never would have appealed, when addressing him, to the testimony of the prophets: But it ought to be remembered, God did not give him the knowledge of Christ *as come*, in Mr. Barclay's way, but by the outward hearing of the faith.

With respect to "Job, and the other faithful Patriarchs," we doubt not but God revealed himself, in an immediate way, to many of them, though most unquestionably in such a manner, as that they could understand and explain to their families what was revealed: The Almighty could do the same now, without all dispute, if it seemed good in his sight, but we know of no instances of it, either among Jews or Gentiles.

Mr. Barclay, indeed, mentions one "Hai Eben Yokdan, who" he says, "without converse with man, obtained the most profound knowledge of God,"

after death: It is commonly applied to that state, which has enjoyment attending it.

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P. 193. He should also have added, "together with
 " an acquaintance with some of the principal points in
 " the Mahometan worship and law ; such as worship-
 " ping towards the Kebla at Mecca, with many other
 " things concerning their purifications ;" and who-
 ever reads this book, with attention, will be fully
 convinced, that the author of it was some Mahome-
 tan Batenite *, and that his profound knowledge of
 God, could we possibly suppose it was not a romance,
 led him to approve the cruel and absurd system of
 the eastern impostor. But will Mr. Phipps, or any
 of his sensible brethren, allow, that the true teachings
 of the Spirit of God lead to Mahometanism ? I be-
 lieve not : What then can they think of Barclay's
 testimony, from this writer ?

The next thing we would observe is, that "the
 " truth the Gentiles held," Rom. i. 18. which the
 Apologist so much insists upon, was most evidently,
 not the Gospel, as the whole scope of the chapter
 manifests : Neither does the Apostle labour to prove,
 that the Gentiles might have been saved by the light
 they had, but that they were justly condemned for
 acting contrary to that light, and therefore needed
 the Gospel.

From Paul's reasoning, it is demonstrable, that the
 heathens will be judged, according to the light or
 means of information they enjoy, and not be condemn-
 ed, for invincible ignorance : Though he no where
 asserts, as I can recollect, that any of them had so
 conducted themselves, as to be cleared at the Judg-
 ment †.

The author of the letter to Dr. Formey, quotes
 P. 29, 30. "a paragraph from Mr. Penn," in which
 "he mentions a number of ancient sages, and informs

* See Sale's preliminary discourse to the Koran. He spells
 Mahomet conformably to the Arabic, differently from what has
 been usually done by English writers.

† See Chap. ii. 12.

" his

“ his children, that their *light and salt of ages, divine mind, Genius, Angel, domestic God, or God within, divine principle in man, divine power and reason, and their infallible immortal law in the minds of men,* were the same eternal word, light, spirit and grace, whose appearances or manifestations within them, he exhorted them to observe.” If this be, indeed, the same Gospel with Paul’s, which actuated these worthy Gentiles, it must be acknowledged, it is a new discovery; for neither the Apostle, nor his Master, nor his brethren, ever gave the least hint of it.

Mr. Penn adds, “ These were some of those virtuous Gentiles commended by the Apostle, that though they had not the law given them as the Jews had, yet doing by nature the things contained in the law, they became a law unto themselves.” Rom. ii. 13, 14, 15.

If these only, and not the whole body of the Gentiles, were the persons whose case the Apostle was describing, and the Apostle means to assert, that they did by nature so exactly the things contained in the law, as to be justified and accepted of God, then I cannot help thinking him to be inconsistent with himself; and the universal conclusions he draws, Ch. iii. 19—end. from his reasonings in his former part of his epistle, are most evidently not true: A consequence which follows from the Apologist’s interpretation of several passages in this chapter, as well as from Mr. Penn’s; and therefore, believing most firmly, that Paul was consistent with himself (as inspired men always certainly are) I conclude, that they both mistook his design, and have given a sense to his expressions, which he never thought of conveying to his readers. We would also propose these two questions to the readers attention.—Have not all men so many traces of the law of nature, upon their minds, that they naturally do, in some respects, many things which it enjoins? Was it not the design of the Apostle to prove,

that all the Gentiles, as well as Jews, were condemned by the law ?

Another passage alledg'd is, "for behold the kingdom of God is *within you* !" Luke xvii. 21. Apol. P. 176. Our Lord was here speaking to the Pharisees, who rejected and despised him : But, notwithstanding this, Mr. Barclay will have it, that "the kingdom of God," here spoken of, was the "*light within*," which these virulent opposers of Christ possessed. One should naturally infer from this passage, then, that "the kingdom of God within," or Christ within, was nothing to the purpose of salvation, and that it all depended upon the knowledge and reception of an outward Christ, for though, according to Barclay they had him within them, it was of no manner of service to them, as they did not regard his outward character.

The following observations, it is presumed, will entirely refute every thing Barclay's defender has advanced upon this passage. P, 71.

The question of the Pharisees was, "when the kingdom of God should come?" taking it for granted, that it would appear, with all the worldly power, grandeur, and pomp, which they had annexed to it, in their deluded imaginations : Our Lord replied to them, "the kingdom of God cometh not with observation," or outward shew, "neither shall they say so here, or, so there ;" that is, it does not consist in any pompous outward form of civil or worldly government, to be erected in this or that particular country, with the terror of arms and confusion of war, which men should observe, with their material eyes in this or the other region ; but it consisted, in the subjection of mens hearts, and the conformity of their minds, to the nature and will of God ; which was to be effected by the new dispensation of truth and righteousness that was already begun among the Jews,

it being preached by Christ and his Apostles, and confirmed by innumerable miracles,

Therefore our Lord says, expressly answering their question, with respect to the time of its coming,—
“for behold the kingdom of God is *among you* or *in the midst of you*.”

This is the marginal reading, and the most proper one, for “the” true “kingdom of God” cannot be proved to have been *in* the unbelieving, envious, malicious pharisees, but it actually was then begun in the midst of them.

Mr. Phipps may insist upon Barclay’s sense of it, to maintain his interior mystical system, but he cannot support it, by the testimony of ancient or modern critics; by the plain sense of any passage of scripture, for those he produces referred to persons who believed in an outward Christ; nor by the clear dictates of common sense.

Most critics that I have seen, admit “*ἐν ὑμῖν*,” the original expression here, signifies much the same as if it was, “*ἐν ὑμῖν*,” *in you*,” “*among you*,” or *in the midst of you*.” But is this phrase always rendered “*in you*?” No, “we should make,” as Mr. Phipps expresses it, “nonsense of the language of Scripture,” if we, in many places, translated the particle “*ἐν*” thus. To give but two instances, amongst numerous others which may be produced. What an absurd sense should we give to this text, “A great prophet is risen up *in you*?” Luke vii. 16. Or to this, “Jesus therefore walked no more openly *in Jerusalem* in the Jews?” John xi. 54. Besides, there is a passage produced from Xenophon*, where “things which they had along with them, in the camp, are said to be *ἐν ὧν αὐτοὶ*,” but no person of the least measure of understanding will suppose, that the historian meant to convey this idea, that they actually were “within them†.”

* Lib. i. Cyropæd. p. 212.

† Ὅτι ἐν ὧν αὐτοὶ καὶ χεῖματα καὶ ἀρπάζοι ἐγένοντο.

182. *The Quakers leading Sentiments examined.*

The Apologist, and his defender, presume, without the least proof, to assert, Apol. P. 176. that what our Lord means by "the seed," in his parable of the sower, Matt. xiii. 31. is "their light within." With the same pertinency, may the members of the church of Rome apply the parable to the papal power, which, from a very small beginning, like a grain of mustard-seed, grew up to a prodigious bulk, and afterwards, like an immense tree, extended its branches over the western world: For, as the parable is descriptive of an amazing increase, from the smallest beginning, as was the case with "the kingdom of God," which spread all over the world, from the first small rise of it, amongst a few despised Galilæans in Judæa; so men may apply it to whatever their imaginations may devise; and, if we allow them the propriety of the application, may prove any thing from it, that best suits their crude systems and wild fancies. In like manner, if we only grant to Mahomet, that he is "the Comforter," which Christ promised to his disciples, his followers will easily prove that his mission is divine, and the Koran the most compleat revelation from God.

Mr. Barclay also dwells much, P. 121. upon that text, where Christ is said "to have tasted death for every man:" Heb. ii. 9. But, let it be observed, "man" is not in the original: And, since the Apostle was speaking to the professed disciples of Christ, it is more natural and pertinent, to substitute the word Believer, or Christian*; for Mr. Barclay and Mr. Westley

* In order to determine who is meant by the "every man," or "every one," common sense obliges us to read what is absolutely connected with the clause, where the word "πᾶς," "every one," is found. "Christ tasted death for every one;" then the reason is given, "For it became him--in bringing many sons to glory, &c." ver. 10, 11. It was becoming and honourable in God, in order to bring his children to glory, that our Saviour should die for "every one." Nothing can be plainer, than that the

Westley may say what they please, but I can never suppose, with any conviction of mind, that Christ has died, in the same sense, for those that are for ever lost, as for those who are eternally saved, or, that he has purchased unto himself, by his blood, sinners that live and die, without faith, repentance, and "good works, as a peculiar people," Titus ii. 14. in the same sense, that he has those, who, by virtue of his truth and Spirit, are distinguished for these Christian excellencies.

This remark, we are thoroughly convinced, is most consistent with right reason, coincident with the whole tenor of Scripture, and conformable to what Paul says, 1 Tim. iv. 10. "That the living God is the *ourne* Preserver of all men, especially of those that believe." Another Scripture introduced, Titus ii. 11, 12. should be rendered thus: "For the grace of God, which bringeth salvation" (or is saving) "hath appeared to all men" (that know and believe it, whether "servants, masters, &c.") "teaching us," that is, Christians undoubtedly, not those who are totally ignorant of it: The illative particle "For," evidently connects it with that which goes before.

Mr. Barclay says, P. 132, that "the *light within*," "a saving measure of which is given to every man," "is not only represented by "the seed" in our Lord's parables, and by "the word of faith," which passages we have considered, but that it is "the light which "makes all things manifest;" Eph. v. 13. "the talent," spoken of Matt. xxv. 15. "the little leaven," Matt. xiii. 23. And we find also the

the "*every one*" here signifies every one of those sons, which he brings to glory. Every impartial reader, though he denies the doctrine of Christ's dying in a more particular manner for some than others, will acknowledge that the "*every one*" extends no farther here, than to such as are eventually saved, as some have ingenuously confessed. In the following verses, the same persons are described, as "sanctified, the "Brethren" of Christ, and the "Children which God had given him:"

Apologist,

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Apologist, and his defender, without any proof, applying such expressions as these to their inward principle; "the pound;" Luke xix. 20. "the light which shineth in a dark place;" 1 Pet. i. 19. and "the knowledge of the truth." 1 Tim. ii. 4. So John Reeve, and Lodowick Muggleton, applied the third and following verses of the eleventh chapter of Revelation, to themselves; affirming, with inspired confidence, that they were "the two witnesses," which were there mentioned. People may apply any parts of the word of God to their own inventions, in this manner; but there is no justice or argument in it.

The Observer, and the Apologist, *Observ. P. 64.* evidently mistake this passage, "To whom God would make known what is the riches of the Glory of this mystery among the Gentiles, which is Christ in you, the hope of Glory." Col. i. 27. What now is this "mystery, which had been hid from ages and generations?" Undoubtedly, the calling of the Gentiles—That the Gentiles should be fellow-heirs, "and of the same body, and partakers of his promise, in Christ, by the Gospel," Eph. iii. 4, 5, 6. But, according to Barclay, they were equally so before they heard the Gospel.

This was "the riches of the Mystery," that Christ "should be freely proclaimed among the Gentiles, to give them "the hope of" eternal "glory:" Which gracious proclamation was received by the Colossians, to whom Paul wrote; and Christ, no doubt, dwelt and reigned in their hearts, by his Spirit, through its purifying influence. But did Paul mean to assert, that Christ so dwelt in the hearts of all mankind universally, whether they knew and believed Paul's Gospel or not? Mr. Phipps himself, I apprehend, cannot think so.

Barclay, and his friend, tells us also, *Observ. P. 58.* "That the truly approved believer has the witness in himself." Quoting for this a passage in John's

John's first Epistle, Ch. v. 10. But let any reader peruse the verse, and those which go before and after, and then ask, "what witness," testimony or record? And a following verse, Ver. 11. will be an answer: "And this is the record," or witness (the same word in the original) "that God hath given to us eternal life, and this life is in his Son." Nor is there any genuine believer, without this testimony in his mind, because it is the doctrine of the Gospel, most plainly expressed, and abundantly confirmed, in the New Testament.

Mr. Phipps seems to apply also "the Gift of God," Observ. P. 70. which our Lord speaks of to the Samaritan woman, John ii. 10. to his "inward Christ;" but with what propriety, let the reader judge, on perusing the paragraph. Likewise "that Law of the Spirit of Life," mentioned by the Apostle Paul, Rom. viii. 2. is asserted, by Barclay and his defender, Observ. P. 68. to be their "inward light, or spirit, a ready instructor, manifested within every man, for their information and help."

If this be true, there is a great deficiency in the New Testament writings; for Jesus and his Apostles never so much as intimated any such thing, either to those who seemed not disposed to receive their doctrines, or to any whom they first addressed upon the grand subjects of their religion. "The law of the Spirit of life in Christ Jesus," appears to me, as it has to many ancient and modern commentators, to be a periphrasis for the Gospel, which Paul had experienced, described in his writings, and preached in various countries. He calls it, "a law," because it governed him; "of the Spirit," in opposition to the flesh, or, if you will, because it was that by which the Spirit of God influenced him; "of life," in opposition to "the law of death," mentioned in the same verse, for by it he received the life of hope and holiness; and declares it to be "in" or "by Christ

B b

"Jesus,"

"Jesus," because the "grace and truth" of the Gospel are in Christ Jesus, and "came by him:" John i. 17. But, whether this be a proper interpretation of the passage or not, it can, in no sense what ever, prove, that every individual man has the Spirit of God savingly influencing him; for Paul is here only speaking in the first person.

There are several other passages that the Apologist has pressed into his service, the misapplication of which are too visible, to need any particular observations. We have examined the principal Scripture-proofs he enlarges upon, and presume to think, that every reader, who judges of their sense by the connexion, will pronounce them altogether inconclusive. They appear to us, so far from respecting the Quakers "*light within*," that they mean something totally different from it, and on a supposition this was the subject of them, the whole context confines it to those who had outwardly heard the Gospel.

By these specimens of their application and interpretation of Scripture, the reader may also judge, whether it was the intention of the inspired writers to describe such a system of religion, as the Apologist, and his friend, contend for: They relate to those texts which they, with the greatest confidence, dwell upon in their controversies, and abundantly evince their attention to the scope and connexion of the sacred writings. However Mr. Phipps may think upon this subject, his opponent is fully convinced, and the truth affects his conscience, that he cannot be guilty of a more atrocious crime against his God, than designedly or knowingly to pervert, or misapply, the sense of any Scripture, though it be to support a favourite nostrum, or a religious party, which he is connected with and respects. If Mr. Phipps be at all influenced by the same principle, and views the iniquity of such a practice in the same light his opponent does, he will not be contented with artful evasions

evasions and perplexing observations, when the sense of a passage of Scripture is in question, but will discover a dread of perverting the words of the Holy Ghost, and rejoice to think, even with his opponent, whenever it appears to Mr. Phipps's own conscience, that he is faithfully setting forth the genuine meaning of the sacred writings. Should he be actuated by this thought, when he peruses the interpretations of Scripture which have been given in this treatise, we presume to think, he will see himself, and his friend the Apologist, in not a few instances, mistaken.

C H A P. VIII.

Concerning the operation of this supposed light within, and its pretended saving efficacy and sufficiency: It is demonstrated to have nothing to do with the inclination, choice, determination, or will, of man, in his first submitting to this light, and is therefore neither effectual, saving, nor, in a proper or moral sense, sufficient.

UPON reading this chapter, Mr. Phipps seems to have been most sensibly touched, and he has used every artifice of evasion, to avoid the force of the reasoning it contains. With the greatest severity, he has scrutinized every expression, and, in one instance only, he has discovered a defect, which we shall endeavour to rectify. But this mistake, however, is far from proving the main drift of our reasoning inconclusive, and, in no respect, helps the cause of Barclay.

The subject of this chapter, the reader will observe, is purely of a moral nature; by which is meant, that which respects the state and operations of the human mind. If any thing be effectual, or sufficient

to save it, it must have such an influence on its state and operations, as will eventually change them into a course of right action: Without this influence, it is not effectual; without this alteration of its views and tendencies, it is not saving; and without a proper measure of it, to secure this in the event, it cannot be sufficient.

To say that "the light within" is effectual, if men bore to resist it; or that it is saving, if persons would suffer it to save them; or that all men have a sufficient measure of it, if they would but improve it; is to say, in other words, that its efficacy, saving virtue, and sufficiency, depend upon man's *being* or *doing* something without it, and therefore, that it is not, in fact, saving, effectual, or sufficient, of itself.

When we say, that a medicine will certainly be effectual to save a man, if he will but take it, we are describing a case not similar to that before us, unless we connect with it, some power or ability, which is exerted, to remove the aversion of the patient, and to ensure the proper application and use of the medicine.

If the soul be not disposed to be passive, or to receive and obey the "*light within*," instead of its being effectual and sufficient for its salvation, it is rather effectual and sufficient for its more dreadful condemnation: These observations must, we think, be plain and obvious, to every attentive reader.

Mr. Phipps observes, P. 79. "According to our Author's reasoning, unless he actually saves all to whom he offers salvation, those who resist, as well as those who accept him, he is no Saviour at all." He will give me leave to add, to those who are not saved by him, he is no Saviour at all. This is all he can draw from my reasoning, and is most assuredly conformable to scripture and common sense. Whether he was not able, or might not have saved all, if it had seemed good in his sight, is another question, which

I never

I never denied : That he has not effectually, savingly, and sufficiently, influenced all, so as to prevent their resisting him, and so as to dispose them to receive him, is confirmed by scripture, and fact, and what the Observer himself will not be so presumptuous as to deny. Can it be said then, with any propriety of language, that he has effectually and sufficiently influenced every individual man, so as to *save* him? This is the question here to be debated.

We now come to Mr. Barclay. "To them then that ask us after this manner, How do you differ from the Pelagians and Arminians? For if two men have equal sufficient light and grace, and the one be saved by it, and the other not; is it not because the one improves it, the other not? Apol. 148. Is not then the will of man the cause of the one's salvation, beyond the other? I say to such we thus answer: That as the grace and light in all, is sufficient to save all, so it strives and wrestles with all, for to save them; he that *resists* its striving, is the cause of his own condemnation; he that resists it not, it becomes his salvation: so that in him that is saved, the working is of the *grace*, and not of the *man*, and its a *passiveness* rather than an *act*."—And a few lines further. "So that the *first step* is not by man's *working*, but by his *not contrary working*."

Here I think, Mr. Barclay does not get off the force of the objection he had stated, with honour. The question is, whether, if two men have equal sufficient light and grace, and the one be saved by it, and the other not, its efficacy does not depend upon the improvement, or choice, determination, or will of man? No says, Mr. Barclay, for "'tis a passiveness, not an act," "a *not contrary working*," not the mans working. Extremely curious indeed! If this is not splitting hairs, or weaving metaphysical cobwebs, nothing can be justly so termed. A man, under the
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immediate revelation of the Holy Ghost, will never need such niceties as these, to support his system.

The state of the mind, according to Mr. Barclay's representation, is thus. The "*little small thing within*" a man, which he calls the "*saving light*," is about to operate, and its success absolutely depends upon his not resisting it, or being passive. Well, here are two objects before the mind, to submit to its influence, or to oppose it: Now I would fain know, whether, the choice, disposition, or will, of the soul, has nothing to do in this affair? If the man be passive, does he not chuse to be so? Is it not as much his inclination, disposition, or will, to remain inactive, as it is, in the other case, to resist? Let common sense, or the experience of every man's mind, answer these questions. It is demonstrably evident, therefore, that the efficacy and saving virtue of Barclay's "*light within*," depends intirely upon the will of man, and he cannot clear his system of the Arminian objection.

Further, is not the resisting the operation of Mr. Barclay's saving principle, a crime? And is not the being passive or submitting to it, praise worthy or virtuous? He really says, "to oppose it, is to procure a just condemnation," now where there is "a just condemnation," there must be guilt.

This the Observator admits, but that the submitting to it, or becoming passive, is virtuous, he denies. He calls it "*bare inaction*," and says, "it is not contrary either to good or bad action." With respect to outward conduct, inaction may not be so, but, as to the case before us, which respects the inward operations of the mind, I must beg leave to differ from him. The being passive, or the submitting to the light, must necessarily be the effect of volition, choice, or determination, and as such mental action: And if it be that action which is conformable to the will of God, or to that which he has required, it appears to us, to be virtuous, if any thing may be so deemed. Accord-
ing

ing to the Quakers doctrine, God, by the "*light within*," requires of every man, to submit to it or become passive under it. A conformity of the heart or soul to this requirement, is therefore praise worthy or virtuous, and a neglect of it vicious and criminal; nay our opponent himself represents it as a debt : P. 77. Now, the paying of a debt, is acting justly, equitably, and worthily, and its contrary, not paying it, is behaving basely, and unjustly, where there is a natural ability to have acted otherwise. And, though there is nothing merited by acting justly or doing one's duty, there is certainly that in it which is right, commendable, virtuous, and praise worthy.

Where is the difference between doing one's duty, and acting virtuously? If nothing can be deemed praise worthy or virtuous, but that which merits something from the Deity, which Mr. Phipps insinuates, then there is no action at all which may be said to be virtuous and commendable; for we know of no meritorious actions in creatures, that make any reward due to them, unconnected with his gracious promises.

What, therefore, Barclay calls "*a first step*," the being passive, the submitting the soul to the operations of the "*light within*," or the not resisting it, or the abstaining from all thought, that it may influence; or, what his defender compares to a debt of obligation, must, common sense and experience tell us, require an exertion, effort, or volition, of the mind, to obtain it, and is, therefore, really included in voluntary obedience; and, since, according to the Quakers doctrine, it is an action which God has required, it must be virtuous, commendable, or praise worthy, or else the performing any duty cannot be so deemed.

We ask then, does not Mr. Barclay's saving grace or light depend upon a virtuous volition or disposition of the mind? It most assuredly does, and it is impossible

sible for his defender to clear him of the Semi-pelagian heresy, which he is so fond of not being charged with.

Mr. Phipps changes the phrase, "negative goodness," with nonsense, though it is used in the same sense, by some of the best writers, in our language. But, as terms are arbitrary, we will not differ with him about them, when they are not necessary to the point in debate.

We would observe, however, that he has allowed, P. 77. "There may be innocence in not acting;" consequently there may be innocence in not opposing the light. Now, though we have proved, that there must be voluntary action in the affair of submitting to it, yet this concession of his will equally subvert Barclay's doctrine; for if the "*light within*" operates effectually, only upon those who are innocent with respect to the opposing or resisting it, then it is not effectual, sufficient, or saving, to all: It is only so to those who are less criminal than others. It is not pretended, that the light will make those innocent, or restrain their aversion and opposition to it, with regard to the first step of being passive, who are obstinate and guilty: Here its sufficiency and efficacy fail us.

From what has been already said, the "*light within*" appears to have nothing to do with the will, disposition, or choice, of the mind, in the "first step" of submitting to it, by becoming passive; for it may be in the mind of any man, and yet his volition or will may rebel against it, and prevent its saving influence. But as the Apologist "has often had," he says, "the manner of God's working, in order to save all men, illustrated to his mind," (I suppose he means, by "internal immediate revelation") I shall consider his illustration. He gives us two specimens. The first is of "a man heavily diseased, to whom I compare man," says he, "in his fallen and natural condition. I suppose God, who is the
" great

“ great physician, not only to give this man physick,
“ after he has used all the industry he can for his own
“ health, by any skill or knowledge of his own ; (as
“ those say, if a man improve his reason or natural
“ faculties God will superadd Grace ; or as others say,
“ that he cometh and maketh offer of a remedy to
“ this man outwardly, leaving it to the liberty of
“ mans will, either to receive or reject it.) But he,
“ even the Lord, this great physician, cometh, and
“ poureth the remedy into his mouth, and as it were
“ layeth him in his bed ; so that if the sick man be
“ passive, it will necessarily work the effect : but if
“ he be stubborn and untoward, and *will* needs rise
“ up and go into the cold, and eat fruits that are
“ hurtful, while the medicine should operate ; then,
“ though of its nature it tendeth to cure him, yet it
“ will prove destructive to him, because of those ob-
“ structions it meets with.” P. 150.

The reader will please to observe, here is the physician, patient, and application. The remedy is poured down, and the sick man is put in bed, but the dose and physician are supposed to have no influence over the patient's inclination, disposition, volition or will ; for it might be applied, and the diseased person bedded, and yet he may be untoward and stubborn, and may *will* to rise up, go forth, get champing of apples, pears, gooseberries, and other such trash, and then all the physician and physick can do, is to no purpose : But what grace, reader, what a saving medicine, is this ? Surely, if man be degenerate, it consists in the stubbornness of his volitions, dispositions, or will ; and, if he wants a saving medicine, it must be something that will influence, rectify, and overcome, his *untowardness* and all his bad dispositions, or otherwise, it is no way suitable to the disease. Here, however, Mr. Barclay's universal specific fails us : He does not pretend, in his explication and illustration of it, that

it has any more moral efficacy to dispose, incline, engage, the soul, or its volitions and tendencies, when it first operates, than the application of a dose of physic, from an apothecary's shop.

But, the grace and spirit, the writer of this would daily pray for, on his own account, and those of his fellow sinners, are such, as may incline the heart or soul, in its *first* as well as in its *after* operations, to keep the commandments of God. This, however, is a benefit, no Quaker, who thinks with Mr. Barclay, can expect or ask for consistently; and if you expect, reader, that the Apologist's saving grace or "*light within*," should first rightly dispose the heart and will of sinners in general, to improve the means of salvation God has given them, you are much mistaken: He preterds not to say, in the illustration we have considered, that it has any such virtue, nay, actually supposes it has not.

The other representation, P. 150. of "men lying stupified in a dark pit," leaves the person's choice or will, in the same situation the former does. All the kind offices of the mighty deliverer that are employed, either internally or externally, have no manner of effect, unless the man *wills* or *chuses*, not to resist and to be passive; for thus he writes, "if they resist not" (this deliverer) "will save them; only they may resist." So that the whole hinges upon the temper, turn, or, to follow Mr. Phipps, the innocent inactivity, of the miserable perions mind.

The Apologist calls the light or grace given to every man, "saving," "effectual," and "sufficient." But does it save any who do not submit to become passive to it? No, he himself admits it does not: It is allowed to depend, for its success, on something without itself, and is, in fact, not saving to those who have not this prerequisite, and therefore, in this view, is improperly called "saving," with respect to them.

The

The Gospel of Jesus is called "saving words," Acts xi. 14. or "the truth which saves," 1 Tim. ii. 4. "the incorruptible seed," 1 Pet. i. 23. "the word of life," Phil. ii. 16. and "the word of salvation," Acts xiii. 26. And why? Because no man can have it within him, in its full import and evidence, without having hope before God, his will changed, and his temper and life sanctified thereby: but, a person may have a sufficient measure of Mr. Barclay's saving principle within, as he asserts, without finding it all sufficient and effectual, to give him good hope before God, to give a happy turn to his will, and thus to sanctify his whole temper and practice.

Yet the Apostle John says, "He that saith, I know him, and walketh not as he walked, is a liar, and the truth is not in him." 1 John ii. 4. Doubtless he means here by "the truth," the Gospel, or that for which Christians love one another. In a true and proper sense, that then is "*saving*," which a man cannot have, without being saved thereby; but that which thousands may have, and yet not be saved by it, deserves not, according to the common use of language, with respect to them, this epithet.

With equal impropriety, does he call it, "effectual or efficacious;" for a great number have it, and yet are never, in fact, pardoned, purified, and saved, by it. What is the effect proposed to be answered by the "light within?" Is it not salvation? But, it is allowed not to have this effect upon all, therefore it cannot be "effectual or efficacious" to all. With what justice then does Mr. Barclay object to those, who suppose Christ's mediation was not effectual to all men*? If it be an absurdity, is not his system chargeable with the same? His "Christ within," upon his

* See P. 115. and numerous other places, under the Vth and VIlth proposition.

own principles, pretends not, in itself, when we come to examine it closely, to be effectual to all, to any.

The Apologist also dwells much upon the word "*sufficient*." The measure of his supposed saving light, is always declared to be "*sufficient*;" but we ask "*sufficient*" for what? Not for the salvation of all men, nor for the salvation of any, but some select ones, such as "the Virgin Mary, and Apostle Paul," P. 151. to whom he acknowledges there was given "*special grace*," so that they "*necessarily*" obtained salvation. For its sufficiency to mankind in general, depends intirely upon what we have proved to be a virtuous passiveness in the sinner, or what Mr. Phipps must allow to be an "*innocent inactivity*," and, without this, never was, and never is, sufficient, for their salvation. And if any thing deserves to be called the universal saving principle to the generality of mankind, or with emphasis, the *sine qua non* of salvation, I think it should be that, on which the whole affair turns or hinges: And what is this, but the virtuous passiveness, or at least, *guiltless inactivity* before mentioned?

Thus, I presume, I have shown, with clearness, that Mr. Barclay's "*light within*," or his favourite universal saving principle, has no influence over the disposition, bent, or will, of man, in the first operations of the mind, and is, in no proper sense, either "*effectual*," "*saving*," or "*sufficient*," to every individual man.

C H A P. IX.

1. *Some of Mr. Phipps's observations considered, in order to shew him that he neither understands the merits of the question between the Apologist and his opponent, nor has defended the Quakers system or his own, against the charge of election and reprobation, which, we think, are inseparably connected with it. 2. It is clearly proved, that Mr. Barclay's notions unavoidably lead to what he calls the horrid doctrine of Reprobation, or Preterition.*

1. **W**E are, first, to attend a little to some of Mr. Phipps's observations, on the subjects of "preterition," "predestination," and "election."

Upon these topicks, he writes like a person who is confident he is a perfect master of them, treating his opponent with the utmost contempt and insult. Declaiming, rather than reasoning, he sets forth his antagonist as asserting, "that the greatest part of mankind inevitably and eternally perish, without any fault of theirs, to render it just or reasonable;" P. 88. but this remark unhappily discovers its own misapprehension; it does not faithfully express the sentiment of the letter-writer, for it is either a designed or mistaken perversion of his meaning.

Let us not, however, imitate him, in his loose way of writing, but closely examine some of his own representations and descriptions, that it may be seen whether he himself can avoid the consequences charged upon Barclay's system.

Speaking of the rational spirit in mankind, he says, P. 92. "The guilt it contracts is through its own act, in following the misleadings of its sensitive
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“ companion, (the body) falling in with temptation,
 “ and imbibing the evil influence of fallen and cor-
 “ rupt spirits. By this means it receives spiritual
 “ pollution, and guilt in proportion to its advances
 “ therein. Thus, by nature alone, all incur condem-
 “ nation, and are, in a sense, children of wrath, or
 “ subjected to divine justice.”

Next, let us turn our thoughts to another of his observations, in which he has indeed twisted his opponent's expressions to a sense he had not in view, when he wrote them; but, for argument's sake, we will allow his interpretation to be his real meaning. “ What
 “ our Author, therefore, would naturally infer, is an
 “ unnatural inference; that the just and all-righteous
 “ Creator of all men, should cause the salvation of
 “ any to depend upon the knowledge and reception of
 “ that, which he had kept out of their power to re-
 “ ceive or know.” P. 73. Let the reader also look
 to the following passages, P. 159. “ Is it just and ra-
 “ tional then to conclude, that he did not, in equity,
 “ visit all, those who did not believe, as well as those
 “ who did?” And at the top of the page, speaking
 upon the same subject, “ how could God be just and
 “ equal, in all his ways, if he did not” give all men
 a measure of saving, sufficient, and supernatural, light
 and grace?

So then, according to these last paragraphs, man-
 kind are, by nature, in such a state, that if God does
 not afford them sufficient means of salvation, he is un-
 just; surely then, there can be no grace in his giving
 them these, for, whatsoever he is bound in justice and
 equity to bestow, cannot be grace: This is an obser-
 vation which carries its own evidence with it.

Yet, we are at an intire loss to know, how Mr.
 Phipps can reconcile this, to his declaration above-
 mentioned, where he asserts, “ thus, by nature alone,
 “ all incur condemnation, and are, in a sense, children
 “ of

“ of wrath, or subjected to divine justice.” If all men, by their own act, have “ incurred condemnation, and are become the children of wrath,” how can it be made appear, that the Almighty is acting cruelly or unjustly to them, if he withholds from any of them sufficient means of salvation ? If a King does not afford a condemned rebel an opportunity of obtaining a pardon, is he iniquitous and unjust ? Should a Judge forbear, to put it in the power of a convicted criminal, to escape the punishment due in law and justice to his offence, is he called unrighteous, cruel, and tyrannical ? By no man of common sense or honesty. With what honesty, with what reason, with what modesty, then, can Mr. Phipps, in one place, assert, that all mankind * are condemned, and children of wrath, and yet in others, represent the Deity as unrighteous, arbitrary, cruel, and infamously unjust, if he does not grant them all the knowledge of the only means of salvation ? We would recommend it to him, to be a little more cautious, upon these subjects, and not expose himself so much, by such glaring contradictions.

Had we indeed asserted, that mankind were condemned, and would be punished hereafter, for not doing or believing that which they had no opportunity of knowing, then Mr. Phipps might properly have said of us, that we set God in the seat of Satan, and represented him as unrighteously sentencing and punishing men, for that which they had not a natural ability of avoiding : But we have asserted the contrary ; and agree with him, in this, that all mankind who are capable of moral action, have so conducted themselves, that they are in a state of condemnation, and are “ the children of wrath,” Eph. ii. 3. or exposed to that punishment, from the sovereign law-

* At least those come to years of maturity for moral action.

giver, which their sins justly deserve. Must it therefore follow, that the all-righteous Creator will hereafter judge and punish them, for a neglect of the Gospel; which many of them never had an opportunity of reading or hearing? Or must we therefore say, with Barclay, and his defender, that he is unjust, if he does not send it them? No surely, this would be making the grace of the Gospel a debt of equity, not a free gift; and it would be supposing, that those who are condemned for their guilt, are not justly condemned.

In my former pamphlet, I had thus expressed myself, "If I ask why God had not given all men a disposition, to submit to the saving light within them?" Mr. P. replies, P. 99. "It appears to me little less than a blasphemous thought, to suppose, he does not, at times, dispose, or in due measure, shed, such influence upon, the mind of every man."

On which we observe, if the mind be disposed to do a thing, within its natural power, it does it; or if it has a due measure of influence shed upon it, so as to dispose it, it immediately acts accordingly: To suppose the contrary, is to imagine, that it does not act according to its disposition, inclination, or choice; which is a position that destroys all freedom, and leaves no room in the world for either virtue or vice.

What can the Observer mean, by the "disposing the mind," but, the inclining or exciting its tendencies and volitions towards an object? If then it be sufficiently disposed, does it not readily act, according to that disposition? Will he therefore say, that all men have the tendencies, volitions, or dispositions, of their minds, directed to, or terminating upon, the "*light within*?" If he does, then, according to his own system, and that of the Apologist, it would certainly save them. In opposition, however, to this, hear
what

what he says, P. 93. "But it is much to be feared, too many chuse to shun these inward compunctions and heavenly touches (which the inward principle causes within them) preferring the pursuit of selfish and terrestrial gratifications, and persisting in their refusal, till the Spirit of God, seeing it in vain, will no longer strive with them." As "too many chuse to shun these inward compunctions and heavenly touches" of the Quaker's inward principle, can they be said to be disposed, or to be in due measure influenced, to be passive under, or submissive to, it? If so, then we confound the meaning of language, suppose a disposition, and an aversion of the mind, the same thing, or to speak more plainly, suppose it to be inclined or disposed to do, what it does not chuse to do, or to reject that which it chuses; than which, it appears to us, nothing can be more inconsistent and absurd.

We appeal then to the reader, and ask him, whether in the nature of things, or according to the proper sense of language, the "too many" of mankind which Mr. P. fears, "chuse to shun the inward compunctions and heavenly touches" of this inward principle, even at the time it is powerfully operating upon their consciences, can be said to be "*disposed*," or "*in due measure influenced*" to submit to it? I may pledge my reputation upon it, that every unprejudiced man will answer the question in the negative. Behold then a doctrine, reader, which appears to the celebrated Quaker Mr. Phipps, little less than blasphemy, expressly asserted or most evidently implied, in his own writings! Here he must see the sting of his own inveterate pen, which was, with indignation, darted upon his opponent, turning upon himself, and deeply wounding his own system.

"Right reason," says he, "or truth, inherently exists in God only, and is communicated in his

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" Spirit,

" Spirit, to those of his creation, who are in a capacity, and are willing to receive it." P. 7.

Here we ask, how come men to be "*in a capacity,*" or "*willing to receive it*" at first? Let Mr. Phipps throw off every thing that has the least appearance of being Jesuitical, and give a plain honest answer. If he does this, the judicious reader will clearly see, that his reply must be one of these two: either that the light or truth within, through God's spirit, capacitates or makes him willing; or else that the mind itself inclines or wills to receive it, without the assistance of the light, and so is capacitated of itself. If the former, he gives up Barclay, and turns Calvinist, and must acknowledge that all men are not thus capacitated to be willing to receive the truth or "*light within*;" if the latter, then he becomes an Arminian, and makes the efficacy or prevalency of the "*light within*," to depend upon a man's own first unassisted "*willing*," that is, voluntary choice and readiness, to receive it: But this last answer is diametrically opposite to what he himself has asserted, P. 6. " Our reason," says he, " cannot exceed the bounds of carnality, without superior assistance."

Again, he says, P. 80. " In whom it" (the "light within") " is *accepted and obeyed*, it operates to salvation; and in whom it is continually rejected, to " their condemnation." But let Mr. Phipps come forward, and not conceal himself from the reader, under these general assertions. Be the open, artless man, Sir, and now tell us, how a person is enabled or disposed at first, to "*accept and obey it*." I know, you see yourself caught, if you should give any fair and intelligible answer; for should you say, the "*light within*" inclines, disposes, or enables him, then you see this question stares you in the face, why does it not enable all men universally, to receive and obey it? Or, should you say, he does it of himself without assistance,

then

then you become what the Apologist will not allow you to be. Take which consequence you will, you must stand self confuted.

Again, P. 86. "What Barclay inculcates is, that man must in the first place, forbear to resist divine grace in its primary manifestations to his soul; which, in that case, will persuasively influence and dispose him to join in co-operation with it. Thus it works the will in man."—I ask, what! a will in man, to "*forbear, in the first place, to resist it?*" Here the point turns. Mr. Phipps, you know it, as well as I, why then prevaricate? Why all this shuffling and evasion? Say, like an honest man, it does, or it does not; I need not tell you the consequence either way.

In the last quoted passage, what Mr. Phipps means, and understands the Apologist to intend, is, that "man must in the first place forbear to resist divine grace," his will, disposition, or determination to do this, is not "the *will* which is wrought in man by this grace," but this last "will" is something effected, in consequence of a prior will, or determination of the mind, to be passive, or "to forbear to resist."

Now, in direct opposition to this, hear what Mr. Phipps says, P. 82. "Here" (Barclay) "clearly shews, that man cannot set one single step towards his salvation, without the assistance of the grace of God, as the first moving, and continual enabling cause, both of the *will* and the *deed*." According to the constant sense of the apology, and the repeated assertions of his defender, men in general, must first "forbear to resist the light or grace within," or otherwise it will not and cannot save them. This is "the *will*," or "*deed*" of the mind, upon which the prevalence of "the light or grace within" absolutely depends. "It saves all," says Mr. Phipps, P. 79. "who do not resist it, but honestly embrace its saving

"power when offered." But, we are not certified in any express terms, as I can recollect, that this light effectually disposes *any* or *all* not to resist it, and honestly to embrace its saving power, unless it be in that passage lately mentioned.

Now, if Mr. P. means, P. 82. by "*first moving*," the grace of God's disposing or enabling a person "*to forbear to resist*," (which, in fact, is the first step, and, according to the most accurate ideas of action, when applied to the mind, the act, choice, determination, or will, of the mind, so to be) then he contradicts himself and the Apologist, and makes the salvation of the soul to be *intirely* of the grace of God; and though we do not assert, that it is his opinion, that this "saves men nolens volens," P. 79. (he meant, I presume, to have written nolentes volentes) yet, if he be thus understood, he certainly represents the grace of God as making the unwilling, willing, or those who resist, "*to forbear to resist*." If this be his opinion, then we ask, whether God, by his grace or "*light within*," does assist and enable all men universally, to take the first step of being passive, or of submitting to it without resisting? If they have not taken this step, they have not been effectually assisted or first moved to do it; for if they had been enabled or disposed to do it, they must have done it, since whatsoever men really chuse, or have a disposition for, they certainly do, when it is within the power of their natural ability, or else they have no freedom of action in any sense.

This "light or grace within, or its saving power "when offered," a man cannot be disposed to resist and receive, to submit to and oppose, at the same time; because it is impossible, that the mind should *will* or chuse things diametrically opposite, at one and the same moment. When, therefore, persons are disposed, or willing to receive what is offered, they are

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incapacitated for it, and *indisposed* to neglect or reject it; So on the contrary, if they chuse or are disposed not to receive, but to neglect or reject what is offered them, they are *incapacitated* for the reception of it.

The Apologist, and his defender, it is necessary to remark, by not attending to the distinction here pointed out, have used the words "possible" and "impossible," "can" and "cannot," "able," and "unable," "capacitated" and "incapacitated," "power" and "ability," when speaking of the tendency or turn, bent or disposition, of the mind, in a confused, indeterminate, unguarded, and improper manner; for it is well known to every person who has attended to the operations of his mind, and the phraseology of the best writers upon these subjects, that no man, in a moral sense, can be said to be able to do a thing, or to have power to do that, which he has no disposition or inclination to do, though it be within the compass of his natural ability. However, if the thing be what God has required of him, he is not only culpable for neglecting it, but his indisposedness, or disinclination itself, is highly criminal. Yet, if the thing required were what he had not a natural ability to perform, though he willed and chose to do it, he cannot, in this case, be chargeable with guilt. As for instance, could we suppose a man to have a divine command, to remove a mountain from its basis by his hands, though he had a disposition to obey the command, and also made an effort, but found it impracticable, he could not, in justice and equity, be deemed guilty, for not doing it: But God never does require of his creatures natural impossibilities.

Mr. Phipps, perhaps, says, "all men might, if they would, submit to the *"light within,"* or may become passive to it if they chuse it." True, we grant it him: But, here is the point, why are they not *"willing,"* or why don't they *"chuse" it?* If any of them

them be averſe to it, or be not diſpoſed to do it, in a moral ſenſe, this indifpoſition, while it continues, really incapacitates them, to ſubmit to it. This we do allow is culpable, but how is the inability removed in any? Is it by the grace of God, as Mr. P. expreſſes it, "*firſt moving abilitating*" them? Then, why has not this grace, by its firſt moving and enabling power, diſpoſed or capacitated all to receive, or, at leaſt, to forbear to reſiſt it? Let him answer this queſtion, which way he pleaſeth, the unavoidable conſequence will hurt him.

Speaking of regeneration, he ſays, P. 32. "This great change is of the mind and ſpirit of man, inward and ſpiritual, and is, therefore, wrought by the power of the Holy Ghoſt;" and, in a foregoing paragraph, he writes, being upon the ſame ſubject, "this is not in mans power to do for himſelf, nor in any mans power to effect for another."

Both theſe propoſitions we firmly believe, though we doubt not but Mr. P. intirely miſtakes what is meant, in the New Teſtament, by the "new creature," and "regeneration." But does the power of the Spirit regenerate, or make new creatures of all men univerſally? Mr. Phipps ſhall answer, ſpeaking of "the word of faith," or which is the ſame thing with him, "the Spirit within," he ſays, P. 49. "Hence during the time of its viſitation, it is to be feared that many ſlight its calls, ſhun its reproofs, avoid its drawings, ſhut their eyes againſt its light, and ſo proceed from bad to worſe; till ſeared againſt it, and hardened in iniquity, they drop into perdition."

Here, reader, you ſee, he allows it does not regenerate and ſave all men. It is not morally ſufficient for this purpoſe, for it does not influence them to hear its calls, attend to its reproofs, or open their eyes to its light, and it does not prevent their going on from bad to worſe till they ſink into perdition.

Surely

Surely then those who are regenerated, by a creative power of the Spirit, are not left thus to shut up their minds against his gracious calls and pressing invitations: They cannot remain hardened against it, till, in the issue, they totally perish. Have they not therefore some special influence, some distinguishing favour shown them, which is withheld from the "many" whom Mr. Phipps, in the passage above quoted, describes? How then *will* he, how then *can* he, avoid the doctrine of election? It is impossible for him to evade it, as a necessary consequence, if he means to assert, that regeneration is the sole and intire work of the creative power of the Spirit.

Yet, let us look to what he says, in another place, and we shall find him again contradicting himself. P. 80. "The effect proposed by the light or spirit within is not *absolute*, but *conditional*; it is not "salvation by *compulsion*, but upon terms; and it "operates according as the terms are complied with "by the subject, or not." We object to the term "*compulsion*," as much as he can do, if he means by it, the Spirit's leading the person to right action, without convincing the judgment, or inclining the will, by the influence of the best motives. For the term, in common language, signifies, a person's being forced to do a thing, contrary to the inclination or bent of his mind: But, there can be no such thing in true religious action, for, in order to its being acceptable, it must be voluntary. Cannot, however, the creative power of the Spirit, with all the glorious displays of the divine mercy, rationally engage the unwilling, to become voluntary and earnest, in yielding themselves unto God? And when they are so engaged, do they act by constraint or compulsion?

In the passage above quoted, "a compliance with "the terms in the subject," is the ground, or cause, or condition, of the spirit's operating to salvation. And here, the creative power of the Spirit, to induce,

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empower, or effectually dispose, the soul, to "a compliance with the terms," is intirely forgot. The subject must first, by a self-moving effort, "comply with the terms," and then, and not till then, the creative power will operate.

Upon the whole, we see, that Mr. Phipps has described, P. 31, 32, "regeneration," and represented its necessity, in the most nervous and affecting language; of which we acknowledge him to be a master. In terms that are remarkably expressive, he has set forth the total inability of man, to effect it for himself, and apparently ascribed the whole of this supernatural work to the efficacious and creative energy of the Spirit; But, when we come to examine his real meaning, by the current sense of his observations, or the general import of his performance, we shall find these animated descriptions rather calculated to deceive the serious reader, than intended to attribute this work solely and entirely to the Spirit of God. Like a geometrical staircase, that appears to the vulgar eye to hang upon nothing but the air, it has a concealed basis, which stands alone, upon an effort of the human mind: I mean, "its determination to be passive," "its chusing to submit to it," or "its compliance with the terms." This must precede, this is the necessary prerequisite; and, for the performance of it, we can find no creative power of the Spirit granted to any, or, at least, not to all men universally.

Mr. Phipps talks much likewise, P. 100, about "the liberty of the will, and freedom of man," and of "Omnipotence being able to give him a power of choice and agency;" and then "desires his opponent, to produce his reason against the equity and goodness of the Deity, if he thinks they do not incline him to confer such a gift." But what does he mean by "liberty of will," or "a power of choice and agency?" If he intends by this, an ability for man to do as it pleaseth him, in all matters within the reach

reach of his natural faculties, we allow; that the Almighty has given all his rational creatures this power: But, if he means that God has granted to all mankind, a moral power, or turn of mind, *to be pleased* with that course of choice and action, which would terminate in their everlasting salvation, without having the least suspicion of our insulting "Omnipotency," or impeaching divine "goodness," we, with the fullest conviction of mind, deny his position; having Scripture, experience, and fact, to support our negation.

Mr. Phipps writes upon this point, with such a confidential air, as evidently bespeaks a full persuasion that he is entirely master of it; and though we would not return his compliments, by calling in question his sense and capacity, as he very frequently has done, with rude language, his opponent's, we much suspect that he has not sufficiently investigated the subject: If he had, common sense, and his own feelings, would convince him, that though man is free to do what he pleases or chuses, within the sphere of his natural ability, it is morally impossible he should perform that, which he has no disposition, inclination, or choice, *to do*.

There is no occasion for us to enlarge further upon Mr. Phipps's observations. These remarks abundantly prove, that he does not attend properly to the strength of his own expressions, and that he intirely mistakes, in some instances, those of his opponent; and he is so far from clearing the system of the Apologist, of those consequences which we charged upon it, that his own observations demonstrate, as we have shewn, that his own scheme is certainly clogged with the same. Whether then it is becoming, decent, gentleman-like, much less religious, for a man of Mr. Phipps's years and experience, to treat his opponent with that haughty air of superiority and insulting contempt, which runs through the whole of his performance,

formance, we leave to the judgment of every impartial reader.

2. It is clearly shewn, that Mr. Barclay's notions unavoidably lead to what he calls the horrid doctrine of reprobation, or preterition.

We would here lay before the reader the following paragraph from the *Apology*, Prop. X. Sect. 5. "For the Apostate Church of Rome has introduced no less ceremonies and superstitions in the Christian profession, than was either among Jews or Heathens; and that there is, and hath been as much, yea, and more pride, covetousness, unclean lust, luxury, fornication, profanity, and atheism, among her teachers and chief bishops, than ever was among any sort of people, none need doubt that have read their own authors; to wit, Platina, and others." In the next page, he expresses himself thus: "And look through the Protestant nations, and there shall no difference appear in the lives of the generality of the one, more than of the other; but, he who ruleth in the children of disobedience, reigning in both: So that the reformation, through this defect, is but in holding some less gross errors in the notion, but not in having the heart reformed and renewed; in which mainly the life of Christianity consisteth."

I do not question but Mr. Barclay wrote this, in the honesty and simplicity of his heart; and however charitable he may affect to be in many places, yet, that here he judged it would have been dishonesty to have allowed, that the generality, or by far the greater part, of Protestants and Papists, were changed in heart, and reformed in life, and, in his sense, true Christians. If now he gives his vote against the major part of the nations called Christian, and even against the greatest part of Protestants, it is natural
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for us to suppose, he does also, against the Jews, Turks, and Pagans, though he might have allowed, and did allow, that some amongst all these, may have been in a safe state through the prevalency of the "*light within*:" For indeed, it would be strange to suppose, that the most holy writings, or genuine Revelation of God, should be in the hands of a people, who were not more benefitted by it, with respect to the interests of their souls, than those who did not enjoy so inestimable a privilege.

The sum then of these observations amounts to this, that the greater part of the Pagans, Turks, Jews, and professed Christians, by Mr. Barclay's own concessions, as they have not submitted to the "*light within*," are not in a safe state; and, if they die in this condition, must be for ever lost.

That most of them did die in these circumstances, we have no manner of doubt, was the opinion of the Apologist, notwithstanding Mr. Phipps has endeavoured, P. 85. to give his reflections another meaning: But to render entirely useless his observations, and state the matter in a most unexceptionable light, that will leave no room for his evasions, we will quote Barclay's own words, to prove as much as we want for our intended deductions. He expresses himself thus, Prop. II. "For, as to the first, it is acknowledged that many learned men may be, and have been, damned." P. 26. Mr. Phipps himself also, in a passage quoted in the former number, says, "That it is to be feared too many will persist in neglecting to attend to the "*light within*," till so hardened in iniquity, they fall into perdition."

I ask then, how it comes to pass that these, whatever their number may be, are lost? Mr. Barclay, and his defender, would reply, "Because they did not hearken to the *Light within*, nor suffer it to operate upon their souls." True, this is the judicial reason of their condemnation; but I cannot stop here in

the inquiries of my mind ; therefore I ask again, How comes it about, that some are passive, and suffer the light to operate, but that too many of the learned, as well as unlearned, *are not so*, and reject its salutary influence ? It must be owing to the light itself ; or to the disposition and quality of the person ; or else to no moral cause whatsoever. If it be owing to no moral cause, that any become passive under it, then it is a matter of mere absolute contingency, in which the Deity, his providence, word, and works, or any thing within or without these persons, have no manner of influence. And if it be owing to no moral cause, that “ *too many*” reject it, the Devil and his agents, or the person’s own mind, have no way conduced to the refusal of the gracious aids of this light, either directly or indirectly. The consequence of which would establish the Epicurean and blind fatal scheme at once, that supposes the salvation of an immortal soul does not ultimately depend upon God, or the quality of the person’s own mind ; nor its perdition upon the Devil, and its own disposition to submit to his pernicious influence.

It must be either owing to the light itself, or to the disposition or quality of the mind, that some of mankind are passive and suffer it to save them, and that “ *too many*” are not passive and oppose it : This is a proposition as clear as any one can be. If Mr. Phipps will deny it, he must take the consequence. The Apologist will not suffer the honour of “ the first step “ of the soul” towards salvation to be ascribed to the “ light or grace within,” for he repeatedly says, that all men have a sufficiency of this, or a saving measure of it, even those that are lost, as well as those that are saved. He tells us also, the reason it does not save them that are lost is, because they were not passive, or because they did not submit themselves to its influence, or in other words, because they resisted it : His defender,

der, in many places, however he has expressed himself elsewhere, is evidently of the same opinion.

Now, we have brought the matter to a point, and the next question to be asked is, how came such a number of mankind to be so badly disposed, as not to submit to the spirit of God within them, or suffer his *light within* to save them, but others, on the contrary, chuse to submit to its dictates? It must be owing to some difference in their natures or education. Who was it then that had the formation or constitution of their natures, or the superintendency or direction of their education, but God and his providence? And could he not, if it had been his good pleasure or will, have so constituted their natures, and ordered their education, that they should all universally have submitted to the light within, and been saved? No man can, with any reason or piety, deny it. Here then what Barclay calls the "*horrid doctrine of predestination*," and Mr. Phipps's "*Barbarism of reprobation*," force themselves upon my mind, with invincible evidence.

If it be asked, why God has not given all men a disposition to submit to the saving light within them, or ordered their education so that they might have been thus disposed? I cannot say, that he could not have done it, nor can Messrs. Barclay or Phipps: We have no other answer but this, that it is "because he will shew mercy, on whom he will shew mercy." Rom. ix. 15.

Turn the subject which way we will, it will terminate here: for if we suppose, this bad disposition comes from Adam, the Devil, bad example, or a contingent principle in the minds of men, it does not remove the difficulty; or if we attribute the good or well disposed mind to any cause, it must ultimately issue in God, for, as Mr. Phipps says, "he is the author of all good."

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It most evidently appears then, that Mr. Barclay's system of religion is as much clogged with the doctrines of predestination and reprobation, as John Calvin's was. I do not say, that he says, these doctrines were the unavoidable consequences of his religious principles, but I do assert, that they must appear, to every close and attentive reasoner, to be absolutely and inseparably connected with them.

May we not then, if we were disposed to rally our Antagonists, as Mr. Barclay does, adopt some of his own most severe reflections, and throw them back, with a double force, upon himself? Here is "his God taking delight in the death of sinners," as much as the Deity of Arminians, Lutherans, or even Calvinists; for the light he has given them is not sufficient to save them, without a virtuous passiveness, or an harmless inactivity, to which they are utterly indisposed; and this indisposition will as inevitably prevent their improvement of the "*light within*," as if they had no light at all. Notwithstanding, according to Barclay's professed sentiments, he is constantly addressing himself to them in his word thus, "why will ye die, oh children of men?" though "he knows there is a moral certainty they will not be saved."

Before he made, or suffered to come into being, those who refuse to submit to the saving light, he perfectly foresaw, that they would so act as to plunge themselves into future misery; and, therefore, upon Mr. Barclay's own scheme, (for he acknowledges God's omniscience) "made them to be miserable." With what justice then, could Mr. Barclay say, with taunting censure unto any, even to the rigid Calvinist, that "God has made some men to damn them?" If he will make this the first motive of God's forming them, in the system of the Calvinists, why may they not, with equal propriety, make it the first, in his scheme?

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As for Mr. Barclay's redemption by Christ, it is, in fact, much more imperfect and ineffectual, than that of the person he so warmly opposes: For the mediation of Jesus, according to him, has no manner of influence to dispose the will; and repentance, pardon, and salvation, all depend upon a virtuous, or, at least, an innocent *voluntary* passiveness, in the sinner, and all Christ has done is not really efficacious, to produce this indispensable prerequisite. Hence the Gospel which Mr. Barclay preached to lost men, that he declared to be "saving, "effective," and "sufficient," was actually a "mock," a "delusion;" it was a "mere fiction," a "system of absurdity," and "inconsistency;" and to every one, who is not disposed to submit to its influence, the coming of Christ was an "act of wrath," for it enhanceth their guilt and misery.

If "the evil seed derived from Adam totally incapacitated men for working out their salvation," as the Apologist asserts, and "their aversion to submit to the saving light within, prevents the salvation of any," as he every where allows, what is this impious aversion owing to, or from what does it proceed? Does it arise from that "oneness" or connexion (by which Mr. Phipps's "sensitive part is communicated" P. 89.) appointed by the God of nature between Adam and his posterity, or from the external constitution of things, as the late ingenious and learned Dr. Taylor supposed? If Mr. Phipps will take the former, then "he makes God the author of sin," just as much, as even the people who are called Calvinists; if the latter, the judicious Calvinist would ask him, Who established this corrupting external constitution of things? And his answer must be, if he did not evade the question, that it was by the order, permission, or disposition, of providence. Then the Calvinist would tell him, with equal reason and justice, that in this view of the subject, he was, as
much

much as himself, obnoxious to the charge of making God the author of sin.

Mr. Barclay has expressed himself in the following words, "So we do not deny, but that in a special manner, God worketh in some, in whom grace so prevaileth, that they necessarily obtain salvation; neither doth God suffer them to resist." Prop. V. and VI. Sect. 18.

Now, these who are thus saved by special grace, will have to ascribe their salvation, solely to the invincible influence of Deity; whereas, others who are saved upon Barclay's general plan, will have the glory of their doing or being something, which first intitled them, before others, to the successful operations of the "*light within.*"

May not then those who are saved, according to this last scheme, justly say in the other state to "Paul" and "the Virgin Mary," "Stand by, you are saved by mere, "special," necessary "grace," but we are saved, because we were, in ourselves, more innocent than you, or because we chose to submit to the "motions of God's spirit in our minds?" There certainly would be room, according to these two different plans of salvation, for this contention, and the one must say, "We have not whereof to glory, but our salvation is all of free, rich, sovereign and invincible grace;" whereas the other may justly express themselves thus, "We are saved by the "light within," because we were first more "innocent," and "*voluntarily*" more passive, "than those who did not submit to it."

The select few, who are thus saved by Mr. Barclay's "special grace," must undoubtedly have been equally lost with those who are saved without it, before this grace operated upon them; nay they were, as actually in a condemned and lost state, according to Mr. Phipps, as those who continue to the end of their lives to resist the saving principle of the "*light within.*"

“ in.” Why had not then the Almighty granted these last this “special grace,” which would not have suffered them to resist? “What,” to use Mr. Phipps’s expressions with a little variation, P. 101. “Is the divine essence a composition of different or contrary principles? Is there one principle in him, that determines him to give special grace, in order to their being certain of obtaining eternal felicity, to some of his lost creatures; and another principle in him, which leads him to leave others which are lost, without affording them grace to dispose their minds to submit to that which would save them? What attribute is there in him, that could determine him, either to make rational and sensible creatures (which he must have foreknown would resist the saving light) in order that they might be miserable, or which is ultimately the same thing, that could lead him to suffer one part of them to perish, by a partial preterition, and, at the same time, give special grace, to make the means of salvation necessarily effectual to others, in the same state, who, till he thus distinguished them, had no better claim to his favour, than those he consigns to eternal weeping, and wailing, and gnashing of teeth?”

Let but Mr. Phipps answer these questions, fairly and honestly, as I have plainly stated them, in their necessary connexion with Barclay’s system, and he shall have my thanks, and no doubt those of his brethren.

Thus we have shown, how easy it is to turn all the artillery of Mr. Barclay’s and his defender’s invective, and censure, upon themselves and party, and that it is no difficult matter to prove, that the Apologist’s own scheme is evidently clogged with all the imagined absurdities he charges upon others with respect to “election and preterition.”

Indeed, almost every modern writer, who would be esteemed humane and polite, thinks he shall suit the

taste of the age, and procure attention and respect from his reader, if he runs forth in censorious declamation upon the doctrine of "preterition," which "election" implies in it, as a necessary consequence. Dressing it up in the most hideous form, according to their crude and horrid notions of it, they give it a language which loudly accuses the Deity of injustice and cruelty, and which charges upon his providence a compulsive influence, that forces vast numbers, contrary to their inclinations and dispositions, to follow that course, which will terminate in their everlasting ruin: But I am disposed to think, from the little that I know of their writings, that most of the reformers, and numerous sensible learned and good men since, who have believed this doctrine, would, from their souls, abhor, the detestable monster, which the imagination of these modish writers has created, and, in the most expressive and positive terms, declare it to be altogether fabulous.

Most of the defenders of Christianity, in our day, that I have seen, appear to be terribly afraid of admitting the doctrine of divine sovereignty: By which I don't mean, a power in God to act arbitrarily, without wise motives, as some, perhaps through ignorance or inattention, may have seemed to represent it, but *a power to "act according to the good pleasure of his will,"* Eph. i. 5. or in other words, according to the dictates of infinite wisdom: However, this infinite wisdom lies too deep for the short line of human reason to fathom; and it may be said, upon this subject, "who has known the mind of the Lord, or, "being his counsellor, has taught him?" Isa. xl. 13. Rom. xi. 34.

Wherever the Gospel took effect, though it was always by the mind's being convinced of its truth, it is ascribed to the peculiar blessing of God. "Paul might plant, and Apollös water, but God must "give the increase." 1 Cor. iii. 6. And no reason,

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we apprehend, can be assigned, in various instances at least, why it should take effect upon *this* person, and not upon *that*; in this nation, and not in another; but that which Paul assigns, "God's shewing mercy" "on whom he will shew mercy." Rom. ix. 15. No moral Deist, we apprehend, that allows God will make a difference between the righteous and the wicked, (unless he will deny that God formed us, and overruled our education) can easily avoid the same consequence: But if he denies that, we cannot see, how he can be a Deist.

As for Mr. Wesley and others, who are frequently spouting out the most horrible invectives* against the God of Calvinists, (whose forms of expression, indeed, in many of their writers, I will not take upon me wholly to defend) if they would but think consistently, the consequences of their own scheme would most certainly bring them to the doctrine of divine sovereignty, before they were aware. Mr. Wesley preaches up the doctrine of regeneration or the New Birth, as indispensibly necessary to salvation: If he be asked, whose work it is? He will answer, that of the Holy Ghost: What, intirely? Here, perhaps, he will evade, just as Mr. Barclay does about the "light within": It *is*, and it is *not*. If it be *intirely* the work of God, I would ask, why then has not God regenerated all men? And let him, in his answer, avoid the consequences of special favour to some, and preterition to others, if he can. If it hinges upon a good disposition or moral fitness, or, which is the same thing, any good desires or pious efforts in man; then let him tell me, how it came about, that some men had better desires or pious qualities than others; and whether they must thank God or Satan for them; or whether they rise from a mysterious, blind, contingent principle, in the mind? Let him give what answer he will, it ap-

* See his Sermon published at Bristol intitled, Free-Grace.

seems to me, that he cannot possibly escape the consequence above mentioned.

The question is not, whether all that believe shall be saved; whether those, of whatever nation, kindred or tongue, whether they have been Methodists, Quakers, Independents, Presbyterians, Churchmen, Papists, Turks, Jews, or Pagans, that really believe and obey the Gospel; shall be saved? We grant this. Neither is it, whether God or Satan influences any one, contrary to their inclination, to do that which will plunge them into future misery? "God cannot tempt any man to sin," James i. 13. and the Devil has no power over our minds, now, I apprehend, any farther than we grant him it. But the question is, whether any of the fallen human race, do ever know, believe, and obey, the Gospel, without the special direction and favour of God, working by ordinary and rational means? And what propriety was there in Paul's desiring the churches to "pray that the word of the Lord may spread or have free course and be glorified," 2 Thess. iii. 1. if the success of the Gospel does not depend on God? Neither is the question, Whether the Gospel has not a fulness of evidence attending it, to convince every impartial person? Or, Whether a man has not natural faculties, to examine and receive it? In this sense, all have a capacity to attend to it, to receive its evidence, and, consequently, to repent, and obey the divine commands; or otherwise they could not be charged with guilt, for the neglect of the Gospel: But the question is, Whether any, as mankind now are, will be thus disposed, without the divine interposition, or efficacious influence?

There can be no pleasure in contending with persons, upon these subjects, who are eagerly serving an hypothesis; but it is a satisfaction to us, to be able, with propriety, to observe, that when such writers as Messrs. Barclay, Wesley, Phipps, and the Deists, are for driving up their opponents to these consequences,
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which are above mentioned, and then inveigh against them; they should have demonstrated to us, that their own religious systems were free from the same; or else, their severe reflections, with increased force, may justly be retorted upon themselves. As Erasmus said of Luther, when the Papists pressed him much to write against this Reformer: "Nothing is more easy than to call Luther a blockhead, but nothing is less easy than to prove him one;" so we may justly say, with respect to the Doctrines of "Predestination" and "Preterition," It is an easy matter for persons to misrepresent or condemn them, with the most horrible epithets; but it is not so easy to clear even their own systems of them, when they are, in their necessary consequences, closely and fairly considered.

C H A P. X.

1. *The dangerous tendency of the Quakers inward principle, with respect to a sinner's hope, and religious worship and practice.*
2. *How it may countenance Deism as well as Enthusiasm.*
3. *The Conclusion—containing a serious address to the conscience of every Quaker who may peruse this treatise.*

1. **T**HE bad tendency of the Quakers inward principle, with respect to a sinner's hope, and religious worship and practice.

Though the generality of men may avoid reflections upon the state of their minds towards God, by a constant attention to business, amusements and diversions; yet those who are brought to any serious consideration about their souls, as they stand connected with an impartial judgment, and a solemn eternity, must soon be led to acknowledge their guilt, be greatly perplexed concerning the consequences of their

their sins after death, and really feel themselves miserable: Nor are these painful sensations peculiar to any set of men, for they more or less harass and distress the honest tradesman, the rich merchant, the polite courtier, the refined Philosopher, the haughty Pharisee, and the licentious rake; whenever they enter upon the subject with impartiality, and perceive its unspeakable importance.

Notwithstanding all the fine things which have been written by elegant authors, concerning the dignity and perfection of human nature, Christianity supposes mankind to be degenerate, totally lost and miserable: And the experience of every man's own mind, when, as in the presence of a just God, who will hereafter bring him into judgment, he fairly considers what he has thought, spoken, and done, and what he has omitted, must prove to him that this is his real state. His dread of death, the gloomy forebodings of conscience about its consequences, and the corroding suspicions which are frequently rising up within him, of his not being what he ought to be, in order to obtain the divine favour and friendship, make him the more miserable, the more closely and impartially he reasons.

In these serious moments, the Question is not, what is the religion of this or that sect, but, How shall I, who am a sinner, be forgiven of God, and be disposed to serve him cheerfully and faithfully the remaining part of my life? The heat and subtilty of controversy have now no influence, to divert the anxious mind from an honest submission to divine truth, whenever it appears to the soul, in its native beauty and dignity. Like the distressed sailor, upon the tempestuous ocean, who expects to be overwhelmed every moment in the mighty waters, he earnestly attends to every method of safety pointed out to him, when honesty and truth appear to govern his adviser.

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There is great reason to think these distressing scenes, which appear to every man's mind, upon serious reflection, force many to put off the thoughts of spiritual and eternal concerns, as long as they can; whilst others are so far impressed with them, that they cannot rest, till they have experienced some kind of relief and support, or else they spend the remainder of their lives in laborious and painful inquiries after it, and, perhaps, at last, die without any satisfying hope.

What then should be recommended to these perplexed and distressed creatures? The will of God, every one will say: But what is the will of God upon this subject? This is the question.

Fox and Barclay tell us, in answer to this question, (conformably to the ancient and modern doctrine of the Mystics, from the "*gnosis*, or knowledge "falsely so called *," which was probably spoken against by Paul, down to that of Molinos) that a certain portion of God, or Christ, or the Word, dwells, and at times speaks, in the hearts of all men, which they call the Spirit, or "*light within*." If we would be comforted, and obtain eternal salvation, "we must be still"—be "passive"—make perpetual efforts not only to subdue our sensual affections, and proud and sinful thoughts, but "all thought whatsoever," and then this wonderful hidden spark of Deity, the "*light within*," will discover itself, blaze forth, and enlighten and direct us to purity and felicity. It is indispensibly necessary, according to them, that we enter deeply into the inmost recesses of our hearts, and listen most attentively to the divine instructions and commands which this "internal "word" delivers.

* 1 Tim vi 20 Called, perhaps, "philosophy and vain doctrine." Col. ii. 8.

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As to the Holy Scriptures, they only consist of letters, words, and sentences, which, being void of life, cannot have a sufficient degree of efficacy and power, to enlighten the human mind unto salvation. The only advantage, which, in their opinion, results from the perusal of them, is this, that "they excite the mind" to hearken to the "internal word," and exhort it to go to the school of Christ, who teaches effectually "within." The Gospel is a certain "power or nature within all men," not divine sentiments or truths, and the Bible must be considered by us, as a mute master, who, by signs and figures, points out and discovers the living master, or "internal" effectual guide: This, now, reader, without disguise, or at least, any intended misrepresentation, is the very soul and life of Quakerism.

It opens, you must confess, a large field to the imagination and fancy. With the sanguine, the first self-approving thought will be termed "the testimony of the Spirit," or the kind and forgiving voice of the divine and "inward word." But Wo, Wo, Wo, to the self-diffident and melancholy! Their "day of Grace is over:" All is dark, totally dark, within them! They strive to acquire the enjoined "stillness," or absence from thought; but, like their shadow, it flies from them, whenever they attempt to embrace it. Being told that the Bible contains nothing for their relief, any farther than it points out *that* to them "within," which can alone be their comfort and salvation, their perusing it, with this most dangerous prejudice upon their minds, will rather increase their misery than give them consolation.

Yet, I acknowledge, there is something in this scheme, generally soothing to the pride and vanity of the human heart. For it allows its votaries to talk much in the affecting strains of inward devotion; which people of all persuasions will admit to be necessary.

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Here the words "*inward life*," "*power*," "*light*," "*heartfelt experience*," "*divine nature*," "*spirit*," "*ardent emotions*," "*irresistible impressions*," and all the softening and affecting terms which engage the ignorant and devout, may be applied, with advantage. Besides, most distressed sinners will like to be told, that their heart, bad as it is, is "the temple of the *Holy Ghost*," and "the *throne* of divine Majesty." Amidst the self debasing reflections which guilt had excited in their minds, this plan of the Quakers, if it be once received, will raise in them more important notions of the dignity of human nature, and produce a kind of self love and veneration, which will effectually dispose them to despise all outward instruction from the word of God.

Yet, however pleasing this scheme may be to distressed men, if the New Testament be divine, and has any plain meaning, it is most assuredly a very dangerous delusion; though it proposes a method of relief, with which most sinners will be at first delighted, because it puts them upon a wonderful work of mortification and restraint, and leads them to think most reverently of the "*throne*" of their hearts, or, the inward frame of their minds; yet, if it be contrary to or different from the mind and will of the Son of God, as it was taught by his inspired servants, it will, in the issue of things, be attended with a dreadful disappointment. We confess it may be an effectual bar against outward Idolatry, but whether it does not set up a most abominable Idol within, deserves well to be considered.

When once a person has acquired, under the influence of this self-approving plan, any tolerable satisfaction and peace of mind, there is, I seriously think, just reason to fear, that he becomes, like a convert of the Pharisees, "*two-fold more the child of hell than*," Matt. xxiii. 15. he was before. His ears are shut,

and his heart hardened against the gracious declarations of the Gospel, concerning an outward Christ, who is now "at the right hand of God," and is the same Saviour that was preached by the Apostles: yea, the goodnews of the New Testament itself, is treated by him, as a dead letter and trifling report, which may be believed without receiving much comfort, or perverted and rejected without much hazard or loss.

The professor, who is powerfully impressed with the delusion I am speaking against, will readily reject outward ordinances, though practised by the New Testament Christians, numbers of years after the effusion of the Holy Ghost, and by all Christians, of whatever sect, before the appearance of George Fox. Every flight of fancy, which is pleasing, will be reckoned by him the sublime discovery of the Holy Ghost; and *inflated* with an imaginary superiority, he will treat the Christians with solemn censure and pharisaical contempt, whose hope, experience, and conduct, are founded upon the plain import of a written revelation.

To shew the reader, what a taste there was for this mystical kind of religion, in the last age, and what a different effect the "god within" of several noted enthusiasts had upon their principles and conduct, I will give him a short account of two or three of them:

"Michael de Molinos," in his "Spiritual Guide," Ch. 1. taught, that, "the soul was the centre habitation and kingdom of God, which he will inhabit and discover himself in, when it is pacified;" that "the way to pacify it, is for a person to enter into himself, by means of internal recollection, and in order to obtain internal recollection, there must be three kinds of silence acquired, a silence of words, of desires, and of thoughts."

But it does not appear, that the author's soul was ever so pacified, as for God to discover to him the im-

Impropriety of holding communion with the corrupt church of Rome : Nor was he influenced, by "the Deity within" him, to die as a martyr for his principles rather than recant them ; for, in consequence of the cruel artifice and influence of the Jesuits, he was forced publickly to renounce them as errors. It was computed that he had millions of followers, which is not at all surprizing, when we consider how well his book was calculated to engage, soften, and enrap:ure, the ignorant and devout mind.

With some improvement of the priest's plan, follows the celebrated virgin, "Madam Bourignon"*. She imagined, that "religion consisted in a certain inward impulse and sensation of mind, which arose from communion with the Deity, and not in knowledge and practice :". Yet, her inward impulses, and supposed heavenly sensations, shut up her heart, and those of her followers, against the moving calls of the necessitous poor, and besides this, induced her to write against the Quakers, for neglecting baptism and the Lord's supper†. She, however, was fully persuaded, that she was, in an extraordinary manner, inspired by the Deity ; and one of her learned followers was of the same opinion, for he affirmed of his spiritual mother, that "he no more doubted of her being "inspired of God, than he did of his own existence."

In the same century "John Labbadie" distinguished himself, by founding a new sect. The translator of Mosheim's ecclesiastical history informs us, in a note, that some of his principal opinions were, that "the holy scripture was not sufficient to lead men to "salvation, without certain particular illuminations "and revelations from the Holy Ghost ;" that "in

* See her *Lux Mundi*.

† The English translator of her *Lux Mundi*, tells us, p 19. that "she wrote against the Quakers. upon these two points particularly, of the respect due to Pastor, and the Sacraments."

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“reading the Scriptures, we ought to give less attention to the literal sense of the words, than to the inward suggestion of the Spirit, and that the faithful ought to have all things in common :” “These sentiments,” he tells us, “were collected from the writings of Labbadie.”

Mollerus, as quoted by the translator, reports, that Barclay, and Keith, were sent by their brethren to Amsterdam, to examine his doctrine, and if they approved it, to receive him into communion : They offered to admit him, but he refused to join them, Penn, it is said by the same author, made a second attempt, to gain over the Labbadists to the Quakers, but with no better success.

Passing over many others, we next turn our thoughts to “George Fox,” who, in the same age, comes forward to the world, boldly affirming, “he was, in an extraordinary manner, commissioned by God, to publish his singular notions to mankind ;” at the same time, treating with pharisaical contempt, the religious professors of his day, deeming them all under “dreadful ignorance and darkness.”

His spirit being more uncivil and less courtly than that which influenced most other enthusiasts, he pretended to have received a message from Heaven, to “drop all the common forms of salutation, and to affect a mode of speech, different from that which was used by the generality of mankind ; and a conformity to it, was made a necessary mark of discipleship, in his followers.” The particular sentiments which he taught concerning other subjects of religion, we have elsewhere mentioned, so that we need not repeat them here.

Upon the whole, we see, all these pretended reformers and heads of sects agreeing in this, that they were to be governed by the immediate influence of the Deity “within them,” or by the motion or inward suggestion

Profeſſion of the Spirit : But did it lead them or their Followers to unite in profeſſion, affection, and practice ? No, we have ſeen how they oppoſed each other, embraced, in many particulars, different opinions, and obſerved very different modes of diſcipline and manners. Which of them then was right ? How is the ſerious mind, who admits their leading ſentiment, in which they all agreed, to be determined ? Is the perſon to conform to the terms of the Quakers, or, if brought up in the Popiſh church, to continue in it, as Molinos did ? Are the Sacraments (as they are commonly though unſcripturally called) to be now obſerved, as Madam Bourignon taught, or to be rejected, as Fox and Barclay inſiſt, averring, at the ſame time, their doctrine to be that of “ the Spirit within them ?”

As each of theſe inſpired teachers were ſufficiently confident of their being guided by the unerring Spirit of God, could they have been aſſembled, in a ſolemn council, to have compared their doctrines and practices together, is it likely that either of them would have acknowledged, that he was in any particulars deceived ? Would they not have warmly contended, with one another, each inſiſting upon the reality, certainty, and infallibility, of his own inward light or ſpirit ? I may preſume to ſay, the reader will readily acknowledge, there would have been either warm work between them, or elſe, one muſt have ſo far prevailed, as to have convinced all the others, they had been under a deluſion, which it is moſt likely, would never have happened.

I would further obſerve, that “ the ſpirit within” the Quakers themſelves, after the death of Fox, appeared to ſpeak a different language and ſentiments in America, from thoſe which it dictated in London * :

* See Moſheim’s Eccleſiaſtical Hiſtory, Cen. 17. and thoſe books which refer to the controverſy between K. iſh and them.

Nor can we suppose that either of these bodies of Quakers thought themselves not influenced by the Spirit. To prevent contentions of this kind, for the future, it was necessary to have frequent assemblings of the Elders, and to appoint a set of respectable men to inspect the publications of any of their brethren, before they were countenanced by the whole body: However, if their doctrine be true, they might safely have left this to "the Spirit," without any fear of the consequences.

If we were further to consider the effects of the Quakers "inward principle," with respect to any other enthusiasts, it would appear equally uncertain and dangerous. Mr. Barclay declares, that "it is not to be subject to the outward testimony of Scripture, nor the reason of man." Suppose then a Quaker was to converse about the concerns of the soul, with any Papist, Turk, Jew, Brachman or other devout Pagan, who sincerely believed himself under the influence of the Spirit of his God, and in the right road to future happiness; can we imagine he would think his own inward principle of religion, less certain and compleat than that of Barclay, or Mr. Phipps? And, with respect to the warmth of his devotion, the purity of his manners, and the form of his worship, he may possibly, in his judgment of things, esteem himself far superior to the disciples of George Fox. How he could receive any true information concerning the Character and religion of Christ Jesus, without a plain declaration of the history and doctrines of the New Testament, cannot be conceived, unless we suppose an immediate revelation of Christian truths to his mind, from the Deity: But a single instance of this, in any age since the first century, we believe the Quakers are unable to produce.

It is well known, that all Enthusiasts amongst the Brachmans, Turks, Papists, and numerous sects of Pro-

Protestants, who really think themselves guided by the spirit of their God, whatever be their strange reveries and ridiculous practices, will quote his motions and impulses within, to justify their doctrines and manner of worship, with as much confidence as the primitive George Fox, or any of his disciples. Directing then persons to a "light within," who know nothing of the religion of Jesus, or referring them to look inward for life and salvation, without stating the truths of a written revelation, as containing the Gospel or that by which the Spirit of Christ saves men, is nothing more nor less, let us use what sacred terms we will, than directing them to their own fancy : And, whither this enchantress will lead them, if not restrained by the authority of Elders, or kept within bounds by the political maxims of certain societies, is difficult to say : We are convinced, by too many instances, of her extravagant flights in the last age, not to mention any in this, that she is a most presumptuous and dangerous guide, in religious affairs.

Mr. Phipps is a man of ingenuity and sense, of which, perhaps, he need not to be informed ; but can he conscientiously think any of his friends, of either sex, who, after some violent gesticulation, and a confused muttering and groaning, stand up to speak, with the most unnatural tone, palpable inconsistencies, or, at least, incoherent sentences, without any pertinent meaning—are under the influence of the "immediate internal revelation" of the infinitely wise Spirit of truth ? Yet what *can* he, what *dare* he do, to silence them, if they conclude, from their strong sensations, that they are under the infallible guidance of the sacred Spirit ? Were he to oppose them, would they not think that their inward light and spirit were better than his who would restrain them ?

2. How the Quakers inward principle countenances Deism as well as Enthusiasm.

Mr. Beasley, in his letter to Dr. Formey, P. 36, observes, "That an historian and Philosopher of the first rank in these kingdoms represents the Quakers, in one part of his writings, as extravagant Enthusiasts, in another, as fellow-believers with himself, i. e. Deists. No wonder then that they are so represented abroad."

To me it appears no wonder at all, that any Philosopher or historian, who has read Barclay's Apology, or conversed in general with Quakers, should represent some of them as Deists, and others as extravagant enthusiasts; which, I presume, is all that the author referred to intended: The charge, I think, is not only supported by incontestible facts, but by the natural tendency of their prevailing principles.

Here, it will be necessary, however, to define our terms, to prevent all ambiguity and disguise. By "a Deist," I mean, not merely one who denies all Revelation, but he that rejects the written Revelation of Jesus, which is recorded, by his inspired servants, in the New Testament. According to this definition, "Lord Herbert, of Cherbury" was a Deist, though he admits of extraordinary attestations of the divine approbation from Heaven, in some cases, and solemnly declares, before God, that he was favoured with one, to countenance the publication of his book "de veritate." With equal propriety, may the term be applied to "the Author of a pamphlet, intitled, *Christianity not founded on argument*," though he positively asserts, that "*the only true principle of faith, is a constant particular revelation, imparted separately and supernaturally to every individual.*"

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These two eminent opposers of the New Testament were deemed Deists, by their opponents, and particularly the latter is so called, by Leland, Doddridge, Benson, and Dr. Randolph; who, with much learning and argument, attacked and confuted him: They have been ranked under the same denomination, by all other Christian writers, of any note, that I have seen. But Mr. Phipps has produced a passage from one "Alexander Arscot," "whose better understanding he prefers," which is as follows, *Observ.* P. 108. "Deism and Enthusiasm are as opposite as the two Poles. The one denies all revelation; the other believes and contends for it to an excess. But to come more closely to the point; Deism, in the modern use of that word, is the belief and profession of natural religion, in opposition to revelation of all kinds."—And further on—"So that religion, in the sense of the Deists, hath nothing to do with revelation; in the Quakers sense, it is all revelation, either external or internal."

With all due deference to this writer of "better understanding," we must observe, that according to his Definition, neither Lord Herbert of Cherbury, nor the Author of the book intitled *Christianity not founded on Argument*, are properly called Deists, because they did not deny revelation of all kinds: They may perhaps be deemed, in some respects, "Quakers," for they paid a regard to a certain kind of "immediate revelation," but, as to the written revelation in the Bible, they neither liked it, nor formed their principles and conduct, by its humbling doctrines and precepts.

We see then that Arscot's definition, which is approved by his friend Mr. Phipps, does not allow those to be Deists, who admit or contend for any kind of revelation from God to men, though they deny that to be one which we have in the Bible: But is this the

full sense, or the only meaning of the term "Deist?" No, the respectable writers before mentioned, and others which may be produced, justify our using the word, to denote those, who reject the plain and true sense of the writings of the Apostles and Evangelists as not being a proper and sufficient standard of faith and practice to them who have an opportunity of knowing it; and who call these sacred records a mere "paper authority," a "dead letter," and represent the belief of their divine original, and the observance of their real import, as of no avail to the Salvation of the Soul. These persons are, in the modern sense of the word, "Deists," (and thus we use the term) as well as those who profess natural religion, in opposition to revelation of all kinds.

We may then ask, are there none of this cast, in full fellowship with the people called Quakers? Nay, does not their grand fundamental principle of the "light within" lead to it?

Its tendency to countenance Deism, and, in some instances, "Polytheism," is, beyond all controversy, evident, from the high encomiums bestowed on the religious spirit, and from the devout approbation given to the sayings, of many philosophers and eminent men, who were enemies to the writings of the New Testament, and the religion it contains, by several distinguished writers among the Quakers. These are introduced, not merely to support any moral precepts, but as remarkable instances of the influence of their "inward principle" and "its saving efficacy," upon the minds of those, who were not enlightened and governed by the written revelation of Jesus; and these renowned Pagans, are supposed to have experienced the mystery of Christ's incarnation "within them," though they rejected the outward history, and are spoken of in such high terms, that the reader is led to conceive of them as good Christians; or at least, as worthy

worthy Quakers. I here mean, such virtuous heathens had an opportunity of conversing with Christians, and of examining the writings which they declared were written under the infallible direction of the one true God. For instance, Seneca, Plotin, (of whom Porphyry was a faithful follower) and, to mention no more, Marcus Antoninus, who, though so good an Emperor, so great a Philosopher, and so worthy a man, as to have it said of him, that "he was wonderful for humanity, justice, temperance, and all private virtues," was, perhaps, as violent an opposer and persecutor of Christians, as any of the Roman Emperors, except Nero *. But, why should these be allowed to be influenced by "the Spirit of God," and under the direction of "the saving light," and not the noble Lord of Cherbury, nor Dr. Tindal, nor the subtle Author of the pamphlet intitled, Christianity not founded on Argument? Their sentiments concerning God, morality, future rewards and punishments, and the liberty and welfare of civil societies, were, in many respects, far superior to any thing these celebrated heathens taught upon those subjects.

Besides this, we have before observed, that Mr. Phipps calls that measure of true knowledge, by which the conscience or judgment of the mind approves or condemns past actions, "*the light within*;" and the Apologist terms it, "internal, immediate revelation," and "the inward saving principle," or to prevent all evasion, they both represent it as, "the effect of the operation of their inward word, or as "the voice of the Saviour within them." Some measure of it we acknowledge all men possess: Though we have clearly shown, we think, that they are greatly mistaken, when they assert this to be the Gospel of

* See Mosheim's Ecclesiastical History, and a dissertation lately published in the Theological repository.

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Jesus. Now, the moral Deist, who rejects the ~~divine~~ authority of our written revelation, thanks God for reason, and that degree of light concerning right and wrong, with which his mind is illuminated. He will readily acknowledge, that it came from "the Father of lights," James i. 17. who is the fountain of all truth: After he has acted according to it, he will cheerfully thank God for assisting him. ~~What~~ would Mr. Phipps, and his Brethren, say to such a person? Why, according to their religion, they may consistently address him thus, "This is "the inward word, life, light, spirit; and the Christ within," "of which we testify; and if thou submittest to it, "it will certainly lead thee to the favour of God, "and future happiness. With respect to thy reception of the doctrines of the New Testament, concerning an outward Christ, who died for the sins of men, without the gates of Jerusalem, this is not absolutely necessary to thy salvation. For the principal use of that divine book is, to point out the only saving spirit, or gospel within thee, and to excite thee to listen to its saving dictates in thy soul."

Would not the Deist agree, in this, with the Quaker? Has he not, upon these principles, sufficient reason, to think himself, in the main, right, though he rejects the New Testament, as containing a different system? These considerations will appear, I really think, too obvious to the reader to need any further enlargement.

Upon the whole, it must be owned, that the Quakers scheme, is admirably well formed to suit both Deists and Enthusiasts.

The approbation or disapprobation of conscience in one, if it be occasioned by the consideration of any moral truths, is the "*light within*," their "internal Christ or Spirit speaking in the heart;" and
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in the other, any devout reveries, strong impressions, violent emotions, and wild extravagancies of the fancy or imagination, may be admired, as the divine productions, and sublime discoveries of the Holy Ghost.

Most catholic system ! How exceedingly grateful to the taste of all the serious opposers of a written revelation ! How wonderfully indulgent to all the fanciful votaries of an internal mystic religion ! Mr. Phipps need not be under any fearful apprehensions, for the credit of his religion in the world, if he will not make the uncouth phraseology, and some singular maxims of his sect, essential to it ; for I seriously think, it will meet with a more friendly reception from most of the moral and devout of all denominations, than the simple testimony of the Apostles in the New Testament.

3. *The CONCLUSION.*

THUS have I, in consequence of Mr. Phipps's observations, taken occasion to examine, more particularly than in my first pamphlet, the prevailing principles of the Quakers. Let every person of that respectable sect, who may condescend to read this treatise, judge for himself. The writer of it, he may be assured, has no pretensions to any priestly authority, for he neither considers himself, as a lineal successor of the Apostles, nor infallibly inspired to dictate his opinions to mankind, as the undoubted oracles of God: Nor can he allow any other man to claim these prerogatives, without extraordinary testimonials. You may, then, reader, reject, whatever is manifestly his own invention, or inconsistent with the obvious sense of the written Gospel, without any loss or danger: But should it appear to your conscience, that Barclay's system is different from and opposite to the word of God, if through the interests of a party, or the dread of being censured by those with whom you are connected, you should refuse openly to renounce it, consider seriously what will be the consequence, and carefully avoid it as the greatest evil.

It may probably unhinge and distress you, if after having long thought yourself right and happy in your religious profession, you should find some just reason for suspecting, that your principles are neither conformable to Scripture, reason, or common-sense; and you may be somewhat displeased with the person who has attempted to confute them: He is bound, however, by his religious principles, to indulge no enmity against you, and would only, in friendship and
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love for your soul, call upon you seriously to contemplate, what will be the dreadful issue of persisting in the avowal of a religious cause, which will appear, in the result, to be a delusion.

May not God demand of you, another day, to your unspeakable confusion, "who has required this "at your hand?" Isaiah i. 12. Will not Christ Jesus highly resent your despising and rejecting his kind counsel, in the written Gospel? If Jesus of Nazareth be the Son of God, and the writings of the Apostles the sacred instructions of the holy Spirit; to adopt a religious scheme which is contrary to them, though we may borrow the phraseology and terms of Scripture to express it, must be impious, daring insolence, and atrocious rebellion against the divine government. Were the most dreadful curses pronounced, 'by the Spirit, upon "any who should add to, or diminish "from the prophecy of one book," Rev. xxii. 18, 19. how unspeakably deplorable must their doom be, if they die without an alteration of mind, who pervert the main sense of the whole New Testament, and introduce another Gospel?

I will only further observe, that, should you be led by this treatise, or any other means of information, to see the beauty, excellency, and glory, of the Gospel, which is expressed in the written declarations of the inspired writers, you will be more truly happy than ever you were; your heart will be deeply affected with the love of God; you will feel a strong affection of soul for all who are "*of this truth*;" 1 John iii. 19. and you will earnestly desire to have fellowship with them, in the observance of all the ordinances and precepts of Jesus, unto the end of life. With much gratitude, you will also ascribe this alteration of your inward principles, hopes, and dispositions, which
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the conviction and influence of the true Gospel have produced, to the invifible energy and fovereign bleffing of the Holy Ghoft, and daily pray to be “ kept, “ by this power, through faith, *unto the falvation* “ *ready to be revealed in the laft time.*” 1 Pet. i. 5.

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